THE CHURCHMAN.

VOLUME XIV.—No. 3. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 679.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, MARCH 23, 1844. BY JAMES A. SPARKS, 109 NASSAU-ST. {Terms—$3 00 per annum—in advance.

The Churchman.

For the Churchman.

The Church ever Looking to Jesus.

Fairer than morning's rosy beam—
Purer than fountain's crystal stream—
True as God's word,—strong as His arm—
Radiant with grace, and gift, and charm,
The Bride of Christ, in early days,
Went through the world its light and praise.
Where e'er she walked, with lifted eye
Looking to Jesus constantly.

Nor after, when the cloud came down—
And o'er Her fell earth's blighting frown—
When by lone way-sides bowed Her frame—
And partial blindness o'er Her came—
Though hunted, lured, reviled—betrayed,
In robes of sackcloth oft arrayed—
Forgot Her eye, though dimm'd its rays,
On Jesus still to fix its gaze.

And *now*, as in those times of yore,
In holy calm, or struggle sore—
Begirt by earth's soft flattery,
Or Hell's unflinching enmity—
The Church moves on *as She hath trod*
Bravely and humbly with Her God—
Still, with Her old fidelity,
Looking to Jesus constantly.

Looking to Jesus! yea, in all
The lights and shades that round Her fall,
She, mindful of Her early vow—
She, true of old, She faithful now—
Her beaming, pure, unchanging gaze—
Her ardent looks of love and praise—
On Her Beloved still doth cast,
With all the fondness of the past.

Nor only so; but as of old
She brought earth's wand'rers to His Fold—
Then led them forth in joyfulness,
To scenes of Hope, and Love, and Peace;
So still, "from cradle to the grave"
She walks by man, with him to brave,
The thousand storms, with sorrow rife,
That ever cloud this partial life.

Before his sight, each step doth bring
Some fresher image of Her King;
Each step, in beams of brighter hue
Doth paint the Saviour to his view;
That he, thus ever gazing, may
Mark not the changes of the way;
Nor note the roughness of the road,
O'er which she leads him up to God.

And thus together as they tread—
Her holy spells around him shed—
Often, throughout Her sacred year,
Will sweetly fall upon his ear,
Some ancient Saint or Martyr's name,
Honored in holiest heights of fame;
Dost ask where then she points his eye
While goes such Saint or Martyr by?

The Church ne'er slights Her faithful ones—
The Mother turns not from Her sons—
The brave-born of Her early days—
But looks with all Her fondest gaze,
And bids Her younger offspring near,
As doth such Martyr's form appear,
With Her to view, to bless, and trace
The Father's likeness in each face.

And still, as in the years gone by
When to the Font She draweth nigh—
To give, to wanderers of earth
In mystic flood, a heavenly birth;
The Church beholds upon the stream
The crimson rays of Mercy beam—
And sees the light of Jesu's smile
Reflected in its waves the while.

Still, when the "Unbloody Sacrifice"
Upon the Altar broken lies;
And kneels the snowy vested Priest,
Adoringly to eat the Feast;
The Church, intent on things divine,
In Priest, and Sacrifice, and Shrine,
Beholds, with Faith's upsoaring eye,
Jesus, the Cross of Calvary.

Tis thus, as in the olden time,
Decked with the beauty of Her prime—
From Font, by Altar, to the Tomb,
The Church, the pathway doth illume;
That on, whatever cloud or storm
Hath gathered round Her sacred form,
Looking to Jesus—God Her stay—
She goes rejoicing on Her way.

H. M. D.

From the English Churchman.

State of Christianity in England.

One of the worst, we had almost said deadly, symptoms of the state of Christianity amongst us, is the self-lauding, self-satisfied spirit which taints with its miasma our religious atmosphere, and puffs up with spiritual pride Churchman and schismatic alike. It is scarcely possible to listen to a London divine without hearing the most extravagant encomiums on the purity and apostolicity of the Anglican Church, and the piety and charity of its members. The Evangelical asserts that he has attained the very *acmé* of what is good and right, and believes that no one is holy or orthodox but himself and his friends. The "High and Dry" confide that they too have hit upon the happy medium of a rational and moderate Christian profession. The mere Anglican persuades himself that perfection resides in the Prayer-book alone, and his interpretation of it. And each in his own set, and among his friends, interchange mutual compliments and congratulations with each other on this, their comforting and undoubted pre-eminence. Enter a conventicle, one of those broad and low barn-like erections, which have grown up like *fungi* in the cold shade which the Establishment once threw around her, and you will not fail to hear some "Gospel minister," drunk with spiritual conceit, flattering his complacent auditory with assurances of the advancement and maturity of his congregation or community in the gifts of grace, and how they alone have discovered and preserved the pure and perfect way of faith and practice which all the rest of the world are ignorant of. It is not long since, that a friend, travelling in Ireland, was assured by one of Lady De Grey's Bishops, "We want no Puseyites, we have *the right thing here.*" A reverend and learned author of some note, whose knowledge of the ancient Church of England ought to have taught him a far different lesson, has lately publicly and privately proclaimed that "he is for retaining all things amongst us exactly as they are;" "whatever is is right." Loud are the felicitations on the amount of our public charitable subscriptions, on the revenue of religious societies. In short, so far as we and our friends are concerned, this is the golden age of the Church; our ordinances are exact, our teaching and doctrine unimpeachably orthodox, our lives faultless, our imitation of the Saviour perfect; we have attained the *ne plus ultra* of all that is holy and divine!

Yet the thoughtful and reverent inquirer who compares present things with apostolical and primitive Christianity, yes, even with the days of Gregory, cannot but be convinced how opposed such a tone and temper is, as well to the humble and subdued spirit which breathes throughout our liturgy, as to the express declarations of Holy Scripture, and to broad, emblazoned, and notorious fact. Is it not the well-known sign of spiritual disease and degeneracy, that the blind should say they see, whereby their sin remaineth? Humility, as we had foolishly thought, was, as Bede says, the ground and guard of all Christian virtues, in which they are all comprised—a sense of our failings and deficiencies the sure and only way of attaining a high standard of excellence. Was not the Saviour himself made perfect in suffering, not pleasing himself? Did not St. Paul constantly confess his own personal imperfections, and reprove his Churches for their sins and deviations from the Gospel law? Have not the Thirty-nine Articles, by asserting the errors of other individual and national Churches, distinctly admitted that no perfection or immunity from error is or can be claimed for the Anglican? How do the expostulations of the Apostle strike the Catholic mind—"When ye come together, I hear there be divisions among you; *are ye not carnal?*" "He that thinketh he knoweth anything, *knoweth nothing yet that he ought to know.*" How many need the Lord's rigid warning, "He that *taketh not up* his cross, (not only beareth it when laid upon him,) and *denieth himself*, (not one or more of his inclinations, but all,) *daily*, (not on Sundays or Fridays, or Lent only,) cannot even be a learner in my school, far less a Christian."

The returns of the revenue produced by the income-tax have proved that the *clear profit revenue* of England exceeds 200 millions per annum. What portion of this enormous sum has in the last year been dedicated to the service and for the propagation of the faith and discipline of Him whose test of reality in religion was, "Sell all ye have, and give to the poor?" Is it not the fact, that with ninety-nine out of an hundred donors, (we should be thankful there is an hundredth,) their gifts, small as they are, proceed from their superfluities, and not from their want? Is not the very name of voluntary poverty, of fasting, of mortification and crucifixion of the flesh, turned to ridicule and reproach amongst us?—the examples of the saints and martyrs, who built up the Church, neglected and forgotten?

Let us take an instance before us. The Vicarage of Great Yarmouth which, through some of those unfortunate proceedings which accompanied the Reformation, is without a residence, and in value £270 a-year only, which includes a population of 25,000, consisting of the more than usually depraved scum of a seaport and shipbuilding town, of schismatics of every grade, with three churches and chapels, and eight or nine conventicles, has now been vacant nearly a year. The incessant labors of the former incumbent, of whom we would speak with the utmost respect, from the lukewarmness of Churchmen, and the non-assertion, either theoretically or practically, of rigid and distinctive Catholic Church principles, as might be expected, failed in making any impression on the mass of indifference and schism around him; so much so, that even the very teachers in his schools signed the dissenting petition against the Education scheme of last year. He resigned in despondency. The Dean and Chapter of Norwich, the patrons, seek for a successor; of course none of their body would leave the comfortable cathedral close for such a hard and thorny field. Nor could they find among their friends, (perhaps they might had the "creature comforts" of a house and good salary been attached,) whose sentiments on these points doubtless resembled their own, any one to undertake the task. The presentation lapses to the Bishop. He traverses the length and breadth of the land, sends to Exeter and Lichfield, (of course not to Oxford,) to Evangelical, and High and Dry, (of course not to Puseyites,) to procure an incumbent.—Yet we are assured without success, and the flock of Christ in that town is now, and is likely to continue, in the care of one Curate, whose time of course, is wholly occupied with the mere mechanical duties of his office.

Again, we are informed, on credible authority, that such is the difficulty, nay, impossibility, of procuring clergy to go out and undertake pastoral and missionary duties in New South Wales and Tasmania, that the Colonial Secretary has sternly intimated, that since those settlements cannot be left wholly in a state of spiritual destitution, if clergy are not speedily found, he must appropriate the endowments to the Roman Catholics and Wesleyans.

Now, we sorrowfully maintain, that these and such like facts are a burning disgrace and reproach to our Church, and but too plainly prove that the earnest and trusting spirit of the ancient saints and martyrs, of St. Paul, St. Thomas, St. Columba, St. Augustine, St. Boniface, and why should we not add Xavier, is all but extinct among us; that we are immeasurably inferior in faith and fortitude in all the great gifts and qualities of the Spirit to those who have preceded us, and whose lives and sufferings it is the fashion with so many to revile and despise. How may we best revive amongst us their graces and virtues, whose exercise was so blessed and prospered by Providence? Can it be otherwise than by learning in their school, and training ourselves according to their discipline?

The Catechism.—It is a pity that people don't look at their Catechism sometimes when they are grown up; for it is full as good for men and women as it is for children; nay, better: for though the answers contained in it are intended for children to repeat, yet the duties enjoined in it are intended for men and women to put in practice. It is, if I may so speak, the very *grammar* of Christianity, and of our Church; and they who understand every part of their Catechism thoroughly, will not be ignorant of any thing which a plain Christian need to know.—*Hannah More.*

A Hint to Rich Beggars.—"It has been our habit too long to look for help abroad, when we ought to find it at home. It is strange and sad to see, with what unconsciousness of any thing amiss, rich people and wealthy parishes, when they have a new church to build, or an old one to restore, or a school to form, or some such local, and almost personal duty to fulfil, begin by asking how much they can obtain from this or the other society, and by sending far and near for aids to relieve them of their own obligations."—*Archdeacon Manning.*

Communications.

For the Churchman.

Texas Reminiscences.*—No. 1.

Dear Sir,—In publishing the following very brief summary of facts relative to the expedition in which the undersigned was induced to engage in the year 1836 to Texas, you will confer a special favor on him, and, he doubts not, a large circle of his friends and acquaintances, who are also the readers and patrons of your truly excellent religious journal, so generally and so deservedly known as the official organ of the Diocese of Western New York. It is intended to communicate, or to publish, a more extended and particular notice of this matter at some future period.

1st. Then, the motives and objects of the emigration. This will be sufficiently shown by an extract from my Petition to the Congress of Texas in 1839–40, to wit:—"That, some time in the year 1834, receiving such very favorable accounts from Texas from publications, and from individuals who had visited it, and also resided there, your petitioner became deeply interested in the welfare of this country; and also believing that his sphere of usefulness might be greatly extended by the measure, resolved to remove thither, with his family, at the earliest period possible. Accordingly, his first object was to form a colony composed of his own parishioners and neighbors, who, agreeably to the requisition of the old Mexican colinazation law should be '*persons of good moral character and industrious habits,*' with whom he intended to settle in Texas, in the two-fold capacity of their minister, teacher, or instructor of their children; and, to devote his whole time, talents, and means to promote the great cause of education, in its widest and best sense in this country.' And again, from a memorial addressed to certain influential members of the first Texan Congress at Columbia in December, 1836:—'The object of the U—— in coming into this Republic with a colony, whose expenses he has borne [by the aid of Jno. White, of Syracuse, New York,]—was 1st. That he might thus, immediately, have a congregation composed of his own parishioners, neighbors and friends, among whom to commence his first missionary labors; and 2ndly, by thus obtaining a large quantity of land which, should the country prosper, will, in a few years, become very valuable; to extend his sphere of usefulness and power of doing good, both to them and to the people of Texas—the country of his adoption—in a moral and religious point of view.' But, the writer's original and most ardently cherished plan of increased usefulness in Texas, extended far, far beyond this: it looked into the far distant and mysterious future generations and ages to come, when the small mustard seed of the glorious Gospel of our Lord Jesus Christ, which he had been the humble means of planting, should have become a "mighty tree," "whose leaves should be given for the healing of the nations." Hence, the greatness and bitterness of his disappointment—if disappointed finally and wholly he shall indeed be. Had the experiment succeeded (and this was deemed by no means chimerical, but as absolutely certain by every one at the time,) the writer's quantum of land would have been about four leagues and labors, or 18,422 acres. This amount of land, as the state of things was in Texas, even previous to the autumn of 1837, had it been located in the spring of 1836, as was confidently expected, would have enabled him to have sold enough to meet his immediate and necessary expenses; and, after reserving to himself one league, he would have had also one league, and probably 1½—or 6,907 3-4 acres of land at his disposal to have devoted and consecrated to his favorite project of doing good, and upon which he had set his whole heart. And, looking forward fifty years or so, how great, how prodigious might not have been the avails of this. Always supposing the country to have been prosperous; how many missionaries and schools might have been supported from such a fund. O, it was a beautiful vision! Yet it was deemed sufficiently certain then. But such was not the will of Heaven. 'Man, indeed, (as saith the adage) proposes, but Almighty God disposes.'

But secondly, the causes of the failure of the expedition, and the nature of the difficulties which were attendant upon the movements of the writer in his endeavors to carry out the objects of his mission. 1. When our contract was made with the Hon. Stephen F. Austin (justly called "the Father of Texas;") and Samuel M. Williams, Esq., on the 29th of November, 1835, to locate fifteen families upon their lands in Texas in the month of April, 1836; it became necessary that we should leave Syracuse in the midst of that deep and terrible snow-storm of February, in order that we might arrive there in due time. But the delays occasioned by this storm, and the still longer delay in the city of New York before a passage could be procured, and the unusual length of the voyage to New Orleans, not only augmented our expenses to a large amount, but protracted our arrival at New Orleans, to about the middle of April. It was here we first received intelligence of those painful events and facts relative to the state of things in Texas, which, if they had been known to us only a few weeks earlier, would for ever have prevented us from leaving our homes in Western New York, viz.:—The Declaration of Independence of the 2d of March, and the desolating effects caused by the presence of the Mexican army in Texas under General Santa Anna!—Nevertheless, the auspicious results of the battle of San Jacinto on the 21st of April, 1836, established the independence of Texas for the time; and we looked forward (as the public generally did) with renewed and brightened hopes, trusting that all things would yet go well with us. But no; little did we know or apprehend the bitter school of disappointment and trial which it pleased a God to appoint for us.

2ndly. The reasons why we were not permitted to locate our lands in the spring of 1836 were, briefly as follows:

1. The situation of Texas, as mentioned above, was such that we could not enter it. 2. The first Congress in the autumn of 1836 passed a new land law, allowing each family only 1280 acres, and at the same time abrogated the old Mexican colonization law, by which we were to have received one league and one labor to each family. 3. Lastly, they made another law which forbade any farther locations to be made by any one, until after the new land law went into effect, which was not until the month of June, 1837.

3. Third cause of difficulty and embarrassment. In the winter of 1837 commenced those commercial and financial derangements and evils which have since increased to an extent so alarming, and so terrible, which have swept—as with the besom of destruction—the fairest portions of the United States, especially the South-western States; reducing hundreds of thousands from affluence to poverty, and multitudes even to beggary and want. Texas, of course, circumstanced as she was, in a state of constant warfare with the savages and Mexicans upon her frontiers, was obliged to drink a double portion of this cup of calamity; and, in less than three years she was reduced—without a currency—to bankruptcy and ruin. That the effect of these things upon the fortunes of the writer and his fellow emigrants was most calamitous, can be easily imagined. Being thus left in a strange, if not in a foreign land, (New Orleans,) with a colony of fifty-four persons, all looking to him for direction, encouragement, and even pecuniary aid, during a period of great physical suffering; his own proper personal resources entirely exhausted; a large portion of them having been expended to meloirate the circumstances of his fellow sufferers; the writer saw and felt the necessity of an appeal to the liberality of the citizens of the South; which, as well as for their unbounded hospitality, has so long, and so justly been proverbial. This appeal was most nobly answered, not only in New Orleans, but also in the cities of Natchez and Louisville, mainly through the agency of the following gentlemen, whose extraordinary benevolence and kindness the writer would do the greatest injustice both to his own feelings and to them, if he did not thus publicly acknowledge, to wit: George Stewart, Esq., of Louisville, Kentucky; Dr. A. P. Merrill, of Natchez; and, in New Orleans, Jos. Lovell, Esq., senior warden of Christ Church; Rt. Rev. Bishop Brownell, then on a visit to the churches of the South; the Rev. Messrs. Asa B. Lawrence, of the Presbyterian, and Rev. W. Hamilton and W. M. Curtiss, of the Methodist Church. May God Almighty remember them for good, and abundantly reward them.

4th difficulty, &c. In New Orleans, at great expense and suffering, much from sickness, from which eight or ten of the emigrants died—(the rest being under the necessity of dispersing to seek employment,)—we were detained for ten months before we could get to Texas; and then only seven families, including the writer's, ever succeeded in finally settling there. Several of these have prospered; but, the fortunes of the remainder have been sad and bitter enough. Up to September, 1838, the whole expense of this most unfortunate expedition amounted to $6,660;—$2,500 of this amount was paid by the said White, and the remainder by the writer. Said White in 1836 received from the government two leagues and two labors of land; but the writer has yet received no equivalent (save his head-right of 1280 acres, which he has received in common with other emigrants;) but he has a claim on the government of Texas for 9,211 acres of land, besides a considerable amount of money expended in its service, which, if that government has a spark of justice, or even gratitude remaining, it will not refuse to allow and pay.

5th difficulty. While thus detained in New Orleans, the writer though suffering much, both himself and family, from an attack of fever, was by no means idle. He baptized two children; preached a few times, and attended a number of funerals. In the mean time he spent a number of months in Texas; attended the first Texan Congress at Columbia, by whose Senate he was appointed chaplain; acted in that capacity during the session; attended divine service and preached on every Sunday in the Senate chamber; and attended many funerals of the poor soldiers who died there, a mortal sickness prevailing among them. He also made arrangements for the comfortable settlement of his colony on the lands of an opulent planter at Liverpool (near Brazoria in Texas,) and the founding of an academical school to be under the charge of himself and family; by which he would have been enabled to have begun his mission under encouraging auspices. He returned to New Orleans in January, 1837, and at once notified his colony to remove thither. But, ere we could get ourselves in a state of readiness, news came that the proprietors of Liverpool, (including said planter,) had failed in their plans, and our design must of necessity be abandoned.

6th difficulty, &c. In the summer of 1837 the writer settled with his family at Brazoria. His design was to open a school—(though the people of Texas at that time took little interest in the subject of education, and it was extremely difficult to "raise" a school that would yield any pecuniary support)—and to commence regular divine service in the place; but continued and severe sickness in his own person and family, and nearly all the citizens, for many months, prevented the execution of his designs; but, in the month of May, 1838, after many severe trials, which cannot be described here, being in better health, the writer commenced divine service and preached one Sunday. He also had begun his school, and kept it through the week until Saturday, and had notified divine service for the second Sunday; but, in the afternoon of Saturday he was suddenly taken ill of the "congestive fever" which, as is usual, utterly deprived him of his reason for a few days, and consigned him to the bed of sickness and suffering during the whole of the succeeding summer; and totally incapacitated him for any business until the following winter, when (in February, 1839) he was enabled to take charge of the "City School," or Academy of Houston; being appointed Principal of the same by the Corporation of that city.

The writer's family suffered much again at this time; and, it was judged best that they should pay a visit to our friends in Western New York, until their health should recover, and he should be able to follow them; unless, indeed, happier auspices should dawn upon his fortunes in Texas. But, alas! (this is spoken in all seriousness, and with deep anguish of spirit!)—the fame of our extraordinary vicissitudes had preceded them; and, having realized the bitter truth of the divine adage, "Go not into thy brother's house in the days of thine adversity," after a time, they were even glad to return to Texas, and enter upon the charge of the Female Institution, where they are still honorably and usefully, and it is hoped, profitably employed. So true it is that, in the eye of the world, misfortune is nearly allied to crime; and that the unfortunate even in semblance are judged imbecile and weak. Light, indeed, comparatively, would have been the misfortunes of the writer if his beloved family had not also been involved in them; yet had, or perhaps, could his original arrangements have been attended to and carried out, they certainly would have escaped all personal participation in the evils of the enterprise.

7th difficulty. The "City School" of Houston, flourished under his care for one year; and it would, most probably, have been under the writer's care to this day, but for the reasons following:—The desolating effects of the "yellow fever;" the total inability of the city corporation to sustain it longer; and the fact of his losing, in the course of the year, by the depreciation of the "promissory notes of the government," the currency in which he was paid at the rate of $110 per month, the large amount of nearly $500. While in charge of the "City School" he, for a time, acted as Secretary to the "Mayor and Board of Aldermen," until his arduous duties in it obliged him to resign.

8th difficulty, &c. Being now out of business, and wishing not to "become chargeable" to the good people of Texas, the writer in February, 1840, took the superintendence of a garden, (having rented six acres,) for the double purpose of improving his health, which was still delicate, and, from weakness of voice incapacitated him for the duties of public speaking, and relieving himself and family from their pecuniary embarrassments. But his sanguine anticipations were all blasted, owing to the currency depreciating to—0! and the universal prevalence of the proverbial "hard times" which brought ruin upon almost every department of business in that devoted country. That the writer's failure was not owing, either to bad management, or a lack of industry, is well known to the people of Houston. Yea, they also well know the astonishment which they expressed that, a "*white man, a gentleman, and above all a professional man, should so disgrace himself and his caste, as to resort to so low an employment as manual labor—the peculiar province of Negroes and Slaves!!*" He was only one among many thousands of fellow sufferers; and he endeavored cheerfully to resign himself to the dispensation of an All-wise and Holy Providence!

During the prevalence of the yellow fever he was obliged to dismiss his school for six or eight weeks, during which he devoted his time by day and by night to visiting and nursing the sick, preparing the dying for eternity, and burying the dead. The city being almost deserted, many of the sick were left to die alone; and, of the clergymen who had been there, not one remained. Multitudes died; and many, alas! in horror and despair. These recollections are painful indeed. The children of the school were duly taught in their religious duties; and while engaged in gardening, as always in Texas, the writer sought for opportunities, and did distribute many Tracts, Bibles, Testaments, and Common Prayer-books; by which, however, he sometimes gave great offence; for, the hearts of the people of Texas were not yet "opened to receive the word of the Lord." Much time was also devoted to visiting the sick and the afflicted; and he attended about fifty funerals. At the close of the first Congress, at Columbia, on the 28th December, 1836, the writer buried the lamented General Stephen F. Austin, then Secretary of State, whose decease in reference to the interests of the writer and his colony, caused them a great and irreparable loss.—About that time he also buried James G. Ogsbury, son of Francis Ogsbury, Esq., of New York City.

While engaged in his garden he was visited by what is called at the South "*a stroke of the sun;*" which struck him senseless to the earth, and induced a severe illness. He attended to such other occasional professional duties as his health and circumstances would permit. Of baptisms there were none; for, after a diligent search and inquiry through the counties of Brazoria and Fort Bend on the Brassos, the writer could find only one Episcopalian family, and but one communicant. The Church was not known in Houston until the winter of 1839. His private and daily religious duties—notwithstanding the extreme difficulties of his situation—were not neglected; for, to whom had he to look but unto God. Many will understand the force of this remark.

(*To be continued.*)

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* As published in Dr. J. C. Rudd's Utica Gospel Messenger, August 19th and 26th, 1843.

For the Churchman.

'Στηθι ώς ακμων τυπτονμενος.'

'Stand as an Anvil that is Beaten.'

These words, Mr. Editor, have always seemed to me, fully to express the tone and temper of the Catholic Church, and especially of her clergy. They are remarkable, too, as addressed by one Christian Bishop, a martyr, to another Christian Bishop, who also suffered for the faith. Their appropriateness, too, to the present times of "Rebuke and Blasphemy," has seemed to me so great that I would seek in your paper to draw the attention of your readers to the peculiar temper and tone of feeling that they recommend. These are the days that the Church has to work up hill, to bear storms and blows of all kinds; surely the advice, and more than that, the tone and temper of *holy men* who lived and died in similar times cannot be indifferent or unimportant to us.

"Stand like a beaten anvil." Some few days since I was conversing with an aged clergyman, the son of one of our first bishops. He was lamenting the blows heaped upon the Church at the present time, and wishing that they were at an end. Yet still, he remarked that "in his time, as well as in the time of his father, there had always been strong and heavy blows *from without*, and *peace within.*" "Ecclesiastical history," I remarked in reply, "gives the same result." Here then is the "beaten Anvil." Calvin smote the Church,—Calvin is dead, and Calvinism as dead as Calvin. Luther smote it, and Lutheranism, properly so called, is dead too. And Dr. John Mason, that "very distinguished gentleman," in our father's days, he too smote it a "downright crushing blow." Shades of Thor, Judas Makkabai, Charles Martel and Homerick Corynetes—all of ye heroes Hammer-famed, and hammer-named, what a downright blow was that upon the Anvil! Almost as huge a blow as that of Dr. Potts, the other day, and nearly as effective. Some how it seems as if the blows upon this Anvil do not very much good; and the stronger the smiter, the greater is the rebound, so that perhaps some of the heroes' brains run in danger of being beaten out—and the Anvil is still standing. Beat on, Good Folks—beat on.

The blows are heavy. We listen to the sound of them. Do they not make our hearts quake? Yes, to be sure they do, and why not?—and we are exceedingly afraid. Thanks to our dissenting brethren too, each blow has ten thousand echoes—echoes in the desires of their hearts,—echoes in the rattling of their heads,—echoes in the flapping of their silly papers. Yet look,—the Anvil that is smitten yields but momently, and flings back the blow towards the head of the hammer-man; the blow is past, and it rests immovable upon its stand. "Firm and immovable," says Ignatius, "as the anvil that is beaten." Furthermore, he that can bear the weight of the anvil,* shall bear the weight of all the blows laid upon it, although laid on by the arms of Goliath. No blow shall hurt him, although ten thousand rain upon the Anvil that his heart bears up.

Let the layman or the clergyman, upon whose bishop or diocese the blows have fallen, look at the congregation to which he personally belongs, with these thoughts in his mind, he shall find the analogy is a true one. Look at our thousand congregations, is there not much in each, notwithstanding all the pother that has been made for the last year, notwithstanding *the sound* of all these terrible blows, what harm have they suffered? Not an atom but that which he may have suffered from his own nervous trepidation at mere noises. A piece of paper brought into a forge shall tremble and shiver, perhaps be torn by the reverberation of the blows upon the Anvil. Iron shall shake, but steel shall only ring and bound, and shew that it is the same metal, and has the same power as the mass.

But why so obstinate and so hard tempered, as this comparison implies? Know we not that there are a great many pious men among our opponents, that there is a great danger of the Church being broken in pieces? About as much danger as there is of the anvil. And for the piety and so forth—this stuff has been spun out to immeasurable length by the Episcopal Recorder, and such papers, we shall therefore refer to them, and suppose it all said,—we shall just give the judgment of a shrewd man: "I have known many pious Dissenters, but I must say I never knew a thorough-faced one, whose hatred of the Church was not at the least as strong as his love of piety." Let the men who, Good Souls, suppose that our Baptist, Methodist, Presbyterian, or Mormon brethren are such meek, yielding, lamb-like creatures, try an hour's talk with them on their distinguishing notions or whimsies, and he will find in them quite as much bigotry against the men un-Dipped, un-Classed, un-Revivalized, and un-Joe-Smithified, as he would wish. Finally, he will find in the hearts of these honeyed talkers against exclusiveness, a hard, determined, firm set spirit of SELF WILL, impregnable against all reason, unconquerable by all argument.

We know the Church shall not fail. We know that we are of her who has abided all blows, from the fierce smiting of Roman victors and the blows of Attila and Genserick, down to those of Luther, the German, and Calvin, the Genevan. Men of fierce wills, strong hands, and burning hearts, compared to whom the poor creatures that in latter days have taken the attitudes of Hostility, are nothing; the small Martialists that attitudinize, and stamp their feet, and look fierce, and then are driven into a corner, and cry "quarter," and immediately after resume their "attitude," and talk of "our opponents," are we to fear for these? The Church has survived the fury of the Puritans, and the sworn† hostility of the craftiest and best organized society the world has ever seen, and are we to care for the "dialectics" of Potts, the songs of Cheever, the argumentations of Bond, the refutations infallible of Miller and Mason, a thousand times permitted to cool and a thousand times cooked up anew?

If we are afraid for the Church, what is the reason? Simply this, that we are *not Churchmen*, but *dissenters in her shelter*, without her "faith," and without her "temper."

I have read somewhere of a tame wolf that was kept in a "fort situated in a part of Poland that abounded in wolves. It is a well known fact of wild beasts that herd, that they will tear in pieces those that are wounded, or those that having been tamed, escape and return to the herd. Such beasts, too, can hear the cries of their fellows at a greater distance than other animals can. Accordingly this fellow *within* the *fort* could discern the approach of a herd of his wild brethen long before any of the dogs about perceived it, and used to give warning in the most piteous and lamentable howlings. Methinks the wailings of our weaker brethren, who so piteously lament "our approaching downfal," may receive an apt illustration from this anecdote. Methinks, too, the furious onslaught that has been lately made upon our Low Churchmen, by those who in former times so delighted to applaud them may receive no small light from it. If we be Churchmen in heart there need be no fear and no lamentation. Consistency, oneness with the mass of the "anvil that is beaten;" this shall keep us from both. Even the true metal in small portions will shiver and fly, but in the mass the only effect of the stroke is the ring that shows it ONE AND UNBROKEN, and the repercussion which returns the blow, and keeps the mass unshaken.

But "we should concede," "we should not stand upon small points,"—"we should be desirous of peace." And so we are. Personally, as far as regards our personal feelings, we submit to all things. So have the clergy done ever: so they must ever do. "He that would be the greatest let him be your servant; he that would be Lord over you, let him be your minister (drudge.") So has it been in the Church in all ages, and so it will always be. The congregation little know what the clergymen do and suffer for them. Upon the private and domestic feelings of no other class of professional men do the public so regardlessly trample. No profession is upon the average so ill paid. And precisely the men among them that in all ages of the Church have suffered most, had most self-denial and endured the most; these have been the men that had most influence and power, because these are the men *that have earned it*, and *know how to use it.*

The law of the whole Church is that of the true clergyman of the Church: "Stand like the anvil that is beaten upon."

Personally, then, we submit, as far as concerns the "faith," we stand unmoved,—neither frightened, nor coaxed, nor abused from our stand, and therefore can endure unmoved the fierce brutality of a secular paper, although we are wounded and our feelings trampled upon by its ribaldry. But when it comes to yield up for clamor, or uproar, or the threats of faction any of the principles that make a legal part of the Churchman's position, the true Churchman will rather die than yield a jot or a tittle. Then comes the use of that temper which the saint and martyr Ignatius, who was at least as holy as some at the present day, enjoined upon Polycarp, the temper of the anvil that is beaten upon and remains immoveable.

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* See Brewster's Natural Magic.
† See Jesuit's oath.

Men may think such a temper obstinacy, and talk a great deal thereupon, which to persons that know no principle but self-interest, is a very easy thing at all times, but does not go for very much in the long run. Instances of this temper are not very rare in ecclesiastical history.—Athanasius held on for thirty years, for the difference between an Iota and an Upsilon. (See the sneers of Jortin and the applause of Gibbon.) Cyril, for a mere ancient title bore the abuse of multitudes in his own time, and many in ours who ought to know better. Ambrose, Hilary, Augustin, all these knew the value of "small points." The men of expediency in their days talked as much slang as they do in ours, and it went for just as much.

The amount of the whole matter is this.—The spirit of sectarianism and faction is the spirit of self-will—hard, obstinate and rugged as may be—it demands concession after concession, and is never satisfied. It makes in return no concessions; it calls upon us to unite in its frantic revivals—its ungoverned and disorderly prayer-meetings, its irreverent extempore addresses to "God and the congregation," it calls upon us to reorganize its self-constituted ministers of a thousand shades of heresy. If we do so it unites not with us in any way, but chuckles secretly to itself "that it has brought the Formalist away from his form, to share in the *true spiritual work*," that it has showed to those *who believe in no change of heart* (that thousand times refuted lie) the process of *true conversion*." In secret it hisses from one factious son to another, the ancient slanders that Geneva brought forth, Presbyterian England reared, and Puritan New England fed to full growth. The inconsistent Churchman who has united with them thinks he has "conciliated" them, and then after a time comes out upon some extraordinary occasion, *when it is thought safe*, the Ukase, Anathema, or Condemnatory Manifesto of a whole synod, (Michigan, for instance,) wherein Low Churchmen are snubbed most petulantly, and in so many words told that they are "limbs of Antichrist." Oh dear!—'tis pitiful, 'tis wondrous pitiful!

Consistency,—oneness,—firmness,—this may be censured, but it will never be despised; combined with kindliness of heart and feelings it will be *respected*. All societies are separate, and no man can blame him who for good reasons remained separate for four days or four weeks from those who are apart from him by their free choice the rest of the year.

As for blows, then, from the various denominations and from many quarters, we must ever expect them. As for spirit, the spirit of obstinate and factious self-will is at least as hard-set and unamiable as that of Consistency. As for fears and lamentations, when we know our ground we cannot fear, when the Hammer bursts the Anvil, then shall the Church be destroyed by their blows. In the mean time it befits our bishops, our clergy, and our people to ponder the words of Bishop Ignatius to Bishop Polycarp, "Stand firm and immovable as an anvil that is beaten upon." This is the true tone of fortitude, and the true Church temper of endurance, and cannot fail. W. A.

For the Churchman.

Rev. and Dear Sir,—In the Churchman of the 9th instant, I perceive that the two *protesting Doctors of Divinity*, have been seeking a sanction for their disorganizing procedure of last summer, by an appeal to two foreign Doctors—not of "Laws," meaning Civil Law, as the Editor of the American states in his approbatory comments—but of Canon Law; and with their usual regard for propriety, the peace of the Church, and the interests of religion, have employed their chosen secular press to give currency to the decision of these officials of Queen Victoria's ecclesiastical court, thus reviving the fast subsiding excitement, and inflaming anew the public mind from one end of the country to the other. I say have been *seeking* a sanction—for the inference I draw from their prefatory remarks introducing the decision in the "Commercial Advertiser" is, that *they* made up an ex parte case, and sent, or procured it to be sent to the two learned Doctors abroad. But whether right or wrong in this inference, I beg leave to suggest, that there are certain points of the case as it actually occurred which are left untouched by this boasted decision; and would respectfully recommend to them to transmit the whole case with all its attending circumstances to the learned savans of Doctors' Commons, and embracing their opinion as to the subjoined features of this anomalous procedure. Their Ohio adviser would no doubt lend them his aid again; their New York counsellor, who so signally manifested his competence to judge in the premises in his speech at your Convention, would not surely withhold his valuable advice; and if necessary, they might obtain some light from the recondite stores of Canon Law too much concealed from public admiration amid the recesses of the Green Mountains; and even the prairies of Illinois, an *ancient grudge* moving thereunto, would gladly furnish a little dark coloring matter to enable them to make out a good strong case for foreign adjudication. The points I would humbly propose are the following, viz:

1. Is the *pertinacious suspicion* of *two* Presbyters, as to the heterodoxy of a candidate for orders, after his distinct and unequivocal avowal that he receives and holds without any reservation the doctrines of the Church as set forth in her authorized standards, and is ready to subscribe them ex animo, to outweigh the *decision* of *five* presbyters of equal talents, learning, judgment, orthodoxy and opportunity of judging, that the answers of the candidate were satisfactory, and evinced no error of doctrine?

2. Is a bishop bound to defer to the *suspicions* of the *two*, rather than to the *decision* of the *five*, and refuse ordination to the candidate?

3. The bishop having determined to be governed by the decision of the *five*, combined with his own judgment in the premises, from an equal opportunity of ascertaining the doctrinal views of the candidate, are the *two* justifiable in appealing from the decision of the bishop, not to the Church according to her canonical provisions, but to the tribunal of an ignorant, prejudiced, and for the most part irreligious public, and through the medium of the secular press?

4. Do the laws of the ecclesiastical court of her majesty the Queen of Great Britain, require, that in case two presbyters think proper to protest against the ordination of a candidate on *suspicion* of heresy, or what they *consider* heresy, after he has been examined and acquitted of the charge by a competent tribunal, that they should repair to the church at the time of ordination in *full canonicals*, read a written protest before the assembled congregation, prefacing it by informing the bishop and others present, that they are—what in this country is not always the result of well earned merit—Doctors of Divinity?

5. Does the same code of laws require that in order thus publicly to beard their bishop in the midst of the solemnity of an ordination on the Lord's Day, they should leave their own flocks to be ministered unto by strangers or by a lay reader?

A decision on these points would add much to the value of this much lauded opinion of the gentlemen of Doctors' Commons which the Editor of the American thinks to be conclusive, inasmuch as it coincides with that which he himself had expressed at the time, in favor of the course taken by the reverend protestors and Doctors of Divinity; and would afford no little relief of mind to an INQUIRER.

For the Churchman.

BOSTON, *March* 9, 1844.

Dear Mr. Editor,—May I trespass upon you with a story of certain troubles and grievances common to myself and other Churchmen of this city, and ask for a little of your sympathy and advice. I wish to talk with you a little about Unitarianism, which is a word much in vogue here, and yet very few of those who speak of it in terms of condemnation have any definite idea of what is meant by it. It does not consist in a denial of the doctrine of the Trinity. This is only incidental to it. There are Unitarian clergymen in this neighborhood who say that the Nicene Creed contains their doctrines. They would not adopt it, nor any other expression of faith not in the Bible, because, apart from the sacred volume they acknowledge no authority. God has provided us with a code of laws, which the individual is to apply to himself, and no priest, teacher, or Church has any thing to do in the way of interpretation or application of the Scriptures, apart from which there is no agent between God and the soul. This is the essence of Congregationalism, and it is of this as existing in the Church of which I wish to state to you my fears. The occasions in which it is shown are of every day's occurrence; but let me tell you of a lecture, and of a sermon, both recently delivered in this city, and which have annoyed some of us not a little.

The Catholic Church was the subject of the lecture. We were told that we need not go further than the Prayer-book to learn all about it. The nineteenth article was read, and the last two-thirds of it were said to be practically disregarded by the Church, and might therefore be neglected by us. The proofs of this assertion were drawn from the appendix of the article. There the Church of Rome is acknowledged to be a Church though the pure word of God be not preached in it, and the sacraments be not duly ministered, the cup being denied to the laity, and midwifes being allowed to baptize. The visible Church of Christ then, is simply a congregation of faithful men, of believers, of those who acknowledge Christ as their leader or head. A further proof that such is the doctrine of the Prayer-book was taken from the prayer for all conditions of men, "thy holy Church universal, that it may be so guided and governed by thy good spirit that all who profess and call themselves Christians may be led into the way of truth." Thus you see, says the lecturer, that all who profess and call themselves Christians are said to belong to the Holy Church Universal. Now you will say, Mr. Editor, this was a Price lecture evidently delivered in King's Chapel, the former place of worship of the Church, the present Unitarian Conventicle. The Price lectures indeed were formerly delivered in that building, but I can assure you that the one to which I refer was preached in Trinity Church.

But to come to the sermon, delivered just before the administration of the holy Eucharist. The text was "My flesh is meat indeed, and my blood is drink indeed." The congregation was told that these words do not refer to the Eucharist, nor does any part of the sixth chapter of St. John. Some very ingenious speculation then was given, how all such passages should be construed, *spiritually*. Now, Mr. Editor, I was a Unitarian Congregationalist, and the sermon and the lecture are just such as I used to hear in conventicles and meeting-houses. Private speculation about the most holy truths of the Christian religion, *spiritualism* which consists in a denial of the sacramental principle. First we are told that, to eat the flesh and drink the blood of the Son of Man, are *figurative expressions*, and then it very soon follows, as the man becomes consistent, that "the word was God," "in him dwelt all the fullness of the Godhead bodily," are also regarded as figurative expressions. Thus is it, that the most holy truths of the gospel are reasoned away.

Now, my dear Mr. Editor, do give me a little comfort. I thought I was leaving behind me all Unitarianism, when I ceased to attend the house of worship of my fathers, and voluntarily gave up many hallowed associations connected with it. My nearest and dearest friends were left behind. They are not in the bosom of the Catholic Church, and some have died out of its communion. Yet God forbid that I should distrust his word, that whosoever in all nations doeth righteously shall be accepted of him. And God grant that I may recognize fully and distinctly my own superior advantages, and endeavor to live as one who is accountable for every talent committed in trust. Pray for me, my dear sir, that I may have faith so as not to be offended at the words of our Lord, "the bread that I will give is my flesh," hard saying though it be. B.

For the Churchman.

Mr. Editor,—Having attempted in previous communications to point out what seemed to me defective in the arguments of the first Letter of the Bishop of Vermont,—and that not in the spirit of fault-finding,—I proceed to notice some of his proofs in favor of the validity of lay baptism, drawn from the witnesses of antiquity. These are introduced to our notice in the following manner. "It is quite evident, however, that the license [supposed to be] given to the laity to baptize, or even to exercise the higher functions of the ministry, in the absence of the regular and ordained priesthood, may or may not have been engrafted into the permanent episcopal system, in whole or in part. Whether it was so engrafted, and to what extent, we can only learn from the testimony of Christian antiquity." (Letter, p. 23.) "The oldest witness upon the subject," we are told, "is Tertullian, who lays down the principle" that for the sake of order, the bishop, and by his authority, the presbyters and deacons have power to give baptism, "for otherwise, *it is lawful for laymen to administer it*; since that which is rightfully received, may be rightfully given." Again, says the Letter, "Elsewhere the same author asserts *the inherent priesthood of the laity* in general terms, and extends it to *both the sacraments*; he saith that *wherever there are three, even although they be laymen, there is the Church*; and assigns as a reason, that *every one lives by his own faith*." It might have been stated also, that Tertullian advised or advocated the postponement of baptism until old age, or near death, in order that those who should receive it, might be less likely to fall into sin afterwards. Let us look a little at this reasoning. "What is rightfully received may be rightfully given." Without entering upon the question of a succession of baptizers, which if there is *any* rightful baptism, requires an authorized baptizer in the first instance, and then, why not always?—it may be inferred that even where there is no ministry, an unbaptized person cannot give baptism, because he has never received it in any shape. What then becomes of the Church of three laymen or more, since each and all live by their faith? Such a case is supposable, but there could be no baptism. But allow the principle, and this follows from such reasoning; a man rightfully receives the Eucharist, he may rightfully give it. Presbyters and deacons have rightfully received power and authority to minister in their respective functions; a bishop is wanting, and they may rightfully give or transmit *their* power and authority to others. It is granted, that Tertullian in the preceding extract guards against such unauthorized proceedings, for the sake of order established in or by the Church. But should the time ever come when Church authority and order are slighted or despised, disturbers thereof would ask no better authority than Tertullian. Baptists wish to get rid of infant baptism, and they quote Tertullian. And he is quoted in the Letter before us, to lay down the principle, that under certain circumstances a layman may baptize. How is he quoted? As a "witness." When we examine a witness, we do it to obtain his testimony for or against a truth, or a matter of fact. Does Tertullian here bear witness to a truth? That is assuming the point to be proved, on the bare strength of his assertion. Does he bear witness to a matter of fact. Then is it to a matter of fact in Church history, showing the practice of the Church, previous, and down to, Tertullian's time. But is that so? The affirmative is not shown in any preceding part of the Letter, which must be done before this "testimony" can have any weight. Not only so, but, since "that which has been rightfully received, may be rightfully given," the foregoing conclusions respecting the Eucharist, Presbyterial and Diaconal ordinations, must be matters of historical fact equally with the assertion respecting baptism. I do not see how this conclusion is to be avoided; but who, in the face of Scripture and antiquity, will admit it? We see, accordingly the impropriety of resting on the mere *opinion* of any one Father, except so far as it is supported by the concurrent testimony of antiquity to the fact or truth on which the opinion is based. And this is the truth of the matter: Tertullian is stating his opinion, not an historical fact. If otherwise, let it be shown.

The next testimony in the order of the Letter is deduced from the controversy between the Bishops Cyprian and Stephen respecting heretical baptisms. But I will consider the supposed testimony of Optatus, A. D. 370, and of Ambrose of Milan, who "flourished about the same time," as these fathers *seem* with Tertullian to have" adopted and sanctioned the idea so often occurring among the fathers, that in a certain sense, the laity are priests" * * * an idea lying "at the foundation of all lay administrations, so that he who consistently applies it can hardly doubt their *validity*, however defective they may be in *regularity* or *order*." (Letter, pp. 32-34.)

The extracts in the Letter are from Optatus's work on "the schism of the Donatists," against whom he wrote. Without entering into a history of this schism, it is sufficient to remark that the Donatists may be regarded as the Puritans of their time, and refused to hold communion with the African Church, which they looked upon as having fallen from the rank and privileges of a true Church, and as being destitute of the gifts of the Holy Spirit." They maintained, "that sacred rites and administrations of the Christians who disagreed with them, were destitute of all efficacy; and not only rebaptized those who came over to them from other societies, but excluded from the sacred office, or re-ordained, those ministers of religion who joined their community." (Murd. Mosheim 1832. vol. 1, p. 341.) Optatus wrote against these claims and practices, in behalf of the Catholic Church; while these facts afford a clue to the meaning of this father in the extracts, and *may* lead to a different interpretation of them from that of the Letter.

1. The first extract is to this effect: "Far be it from us to exorcise a true believer; to recall the washed again to the fountain; to sin against the Holy Ghost; to repeat what is but once, or reduplicate what is alone." Both parties had true orders; consequently, there is in fact, no question respecting lay administrations, while Optatus says no more than any of us would say under the same circumstances.

2. "Again, he argues strongly against the idea that the privilege of baptism, which is divine, can be given by man. 'God cleanses, not the minister. The Psalmist did not say, * * * *Appoint a person by whom I may be washed*, but *Wash thou me*. None can cleanse away the stains of the mind, but He who created it.'" The privilege of baptism cannot be given by *man; how then, by a layman?* According to this reasoning of the Letter, this quotation advocates Quaker baptism, and not water baptism. Optatus may also have had in mind the objection urged against Felix, who was chief consecrator of Cæcilian for the see of Carthage; the former having been a traditor, and having given up the sacred books to be burned during the Diocletian persecution: and the latter had been cruel to the martyrs while a deacon. (Mosheim. Ib. p. 337.) Accordingly, Optatus meant probably to say, that as God cleanses, the *character* [reputation] of the minister is not to be regarded as affecting the validity of his ministrations.

3. "And again, Optatus observes, that 'the Saviour commanded *in what* the nations should be baptized, but *by whom*, * * he left discretionary. He did not say to the Apostles, Let no one baptize but yourselves only. And therefore whoever baptizes in the name of the Father and of the Son and of the Holy Ghost, fulfils the work of the apostles.'" This seems to be more to the point. But I would ask, whether this is to be considered as the teaching of "*apostolical tradition*," or "plain scriptural proof." Cyprian, we are told, (p. 24,) demanded the latter for the validity of heretical baptism, in opposition to Stephen, who rested on the former. And for this reason, it seems, Cyprian's view is to be set aside. Accordingly, if this of Optatus is merely "scriptural proof," it must also be set aside; for what is true reasoning in respect to the one, is so of the other. Or, we must interpret this scriptural proof by the light of Apostolical tradition, which brings us back to the question, whether Optatus is only giving his *views* of this matter, or stating a fact in Church history. Now, I have as yet seen nothing establishing the fact, or the validity, of lay baptism for the first three centuries.

4. "One passage more shall close my references to this author, in which he considered St. Paul as disclaiming, any part of the power of baptizing, and attributing the whole to the Lord; where the apostle saith, *so then neither is he that planteth*, anything, *neither he that watereth, but God who giveth the increase*." That is, the Apostle disclaims such power; therefore, a layman may assume and exercise it validly. This is equivalent to paragraph 2. Or is it a *consideration?* Then it may be placed with paragraph 3.

Such are the conclusions I come to, (under correction,) respecting this *testimony* of Optatus, which, until the aforesaid questions are answered, I am disposed to *rule out*.

Ambrose is then brought forward as saying, after having spoken of David's eating of the shew-bread, and mentioned our Saviour's remark upon the fact, that, "it may have been because we ought all to imitate the life of the priesthood, or because *all the sons of the Church are priests, since we offer ourselves to God, a spiritual sacrifice*. Suppose this idea *does* "lie at the foundation of all lay administrations," I wish first to know to what kind of spiritual sacrifices Ambrose had reference, before regarding his *may have been* as having any bearing on lay baptism. Again, he says that the sons of the Church are priests because they offer *themselves* to God a *spiritual sacrifice*. I have read of the Eucharistic and other sacrifices, but do not remember ever to have heard of the sacrifice of baptism. But, grant it, and I ask whether, when *any* son of the Church baptizes *another* person, he offers *himself* a spiritual sacrifice? Accordingly, if this passage proves any thing, as to baptism, it proves that a *believer* may baptize *himself*, i. e. if *believing* makes him a son of the Church. Query. Did Smyth, the Baptist (1608-1611) who baptized himself appeal to Ambrose?

These extracts from the three Fathers now noticed do not seem to me to be sufficient to prove the point for which they are quoted, for they are either susceptible of another explanation, or only give the views of the writers. I wish, therefore, to see other quotations determining the meaning of those presented, or showing that we have in these, historical facts, and not private opinions.

Feb. 1844. T.

For the Churchman.

Lay Baptism.

Mr. Editor,—Most Churchmen, who defend the validity of this practice, ground their opinion upon the testimony of the early Church; but all the testimony that can be adduced in its favor, does not seem to be of that nature, which should have much weight with a Catholic mind. For the first three centuries the current witness is, no man, unordained, can perform a priestly function. Those who received this principle could not admit lay baptism, and hence the testimony of those ages is against the practice. But there is one exception, Tertullian: he allows it. But surely one father is not to be followed against a principle universally received. And we know, that independently of his wretched heresy at last, Tertullian had his vagaries on other subjects. After this time we have positive testimonies against the practice, as in the Apostolic Constitutions. But in time the practice was generally allowed (so it is said.) Now if this was the tradition, whatever weight it may have, it does not support what is at present contended for under this name. It was baptism by a Catholic man, not by a schismatic from the Church. So far then, the kind of lay ministration we are asked to acknowledge, was not recognized. But there is again one exception to this. St. Austin, who was baptized, A. D. 587, allows of schismatic lay baptism. But even he declares of it, by a Catholic man, when unauthorized by the Church, that it is "unlawful, and unless repented of, pernicious to the giver and receiver." And as to his opinion of the validity of this sacrament, when given by one out of the Church, he speaks doubtfully, allows it had been taught by no council, provincial or general, but gives his opinion that it is valid. Again I say we do not build our conclusions on individual fathers, especially upon their mere opinions. Such being the testimony of the Church, it does not seem to be of a nature to have much authority with a Catholic mind—it clearly does not support the lay baptism now contended for. B.

For the Churchman.

Novelties.

I proceed, Mr. Editor, to give you some other extracts from the Catechism published for this Diocese, from the Scotch Church, by Bishop B. Moore, and recommended by the clergy of his day, and also used by Bishop Hobart and others of our clergy.

"Lesson 8. *Q.* Who are heretics?

A. They who teach a different faith from that of the Church.

Q. Who are schismatics?

A. They who separate themselves from this one Holy, Catholic, and Apostolic Church.

Lesson 9. *Q.* Does baptism cleanse us from all the actual sins we have committed before it?

A. Yes, as well as from original sin. 'Arise, and be baptized and wash away thy sins.'

Q. How do we obtain the pardon of sins committed after baptism?

A. By the Sacrament of the Eucharist?

Q. What is necessary to obtain the forgiveness of our actual sins by these Sacraments?

A. True repentance.

Lesson 12. *Q.* What are the benefits of baptism of which infants are capable?

A. They are cleansed from their original pollution, become members of the body of Christ, and the adopted children of God, are dedicated to his service, are made partakers of the Holy Ghost, and receive a title to all the promises of the gospel.

Lesson 17. *Q.* When did Christ institute the Holy Communion?

A. Immediately after his last Passover, when he began to offer himself for the sins of men.

Q. What sacrifice did he then offer?

A. His body and blood, under the symbols of bread and wine. (Here the words of institution are given. Matt. 14: 22, 23, and Luke 22: 14, 20.)

Q. How was the great sacrifice of Christ represented, before it was offered by our Lord himself?

A. By all the sacrifices of the old law.

Q. How is it represented since?

A. By the Eucharist, which is a sacrifice of thanksgiving.

Q. What is the nature and design of the Eucharistic sacrifice, when it is celebrated according to Christ's institution?

A. It is a solemn memorial or representation of Christ's great sacrifice offered to God the Father, in order to procure for us the virtue of that sacrifice.

Q. When the priest repeats Christ's powerful words, 'this is my body, this is my blood,' over the bread and wine, what is the effect of the words?

A. By them the bread and wine are made authoritative symbols of Christ's crucified body and of his blood that was shed.

Q. What is the consequence of that privilege?

A. They are in a capacity of being offered to God, as the great Christian sacrifice.

Q. Is this done?

A. Yes; the Priest immediately after makes a solemn oblation of them, which is the highest and most proper act of Christian worship.

Q. Does God accept this Sacrifice?

A. Yes; and returns it again to us to feast upon, that we may thereby partake of all the benefits of our Saviour's death and passion.

Lesson 13. *Q.* Do the bishops give the Holy Ghost now [in confirmation] as the Apostles did then? (The previous answer quotes Acts 8: 17. 19: 6. Heb. 6: 1, 2.) *A.* We do not say that the Apostles gave the Holy Ghost; they laid on their hands, and God gave the Holy Spirit to those on whom they laid them; and so we hope, that by the fervent prayers of the bishop and the Church, they on whom he now lays his hands shall also receive the Holy Ghost, if they be properly prepared for this ordinance."

Now if these be novelties, we would say to those calling themselves Bishop Hobart men, they are as old as his day, and hence as old nearly as the diocese. In truth, they are as old as our Prayer-book—as old as those Apostolic sources from which it was compiled. B.

For the Churchman.

Missions.

Mr. Editor,—I am very certain that mine was not the only heart made glad by your little editorial in your last, headed "Christian Liberality." The worthy man who gave that *thousand dollars* so modestly and unostentatiously, has his name written, we may trust, in the Lamb's book of life, although it is withholden from earthly records. He may rest assured that prayers are not wanting in his behalf that the spiritual and eternal blessings, to the means of which to others he has thus contributed, may rest richly upon him. The devout Christian's gratitude to God for stirring up his will is the more earnest because of indications lately given of alienations from devotion to the cause of Christ and his Church, the unholy growth of party-spirit.* He whose promise to His Church is yea and amen, thus shows His ability and willingness to be her Friend, let who will desert her.

Let it, however, be borne in mind that the share of this donation falling to our Diocesan Missions, although it enables their worthy treasurer—and I am sure he did it with true joy of heart—to notify the missionaries that they may now draw for what was due to them *last January*; yet it does no more. April is at hand. There is nothing for the stipends that will then be due. About *six hundred dollars*, if I understand aright, are needed to meet this debt. Will it not be forthcoming? Are there not piety, zeal, and *justice* enough among us to secure the addition of this sum to the treasury before the first of April? Is there no one who, for the love he bears to Christ and His Church, will set out with the determination to raise this sum in time to save the Church from being again delinquent to its faithful missionaries?

A. W. E.

For the Churchman.

Mr. Editor,—It requires but little sagacity to see how totally irrelevant to the matter in hand is the excuse Bishop Chase puts forth for his attack on Bishop Onderdonk, when he refers to the "thicker pamphlet" published by the latter, twenty years ago, when he was a presbyter. That pamphlet had no reference whatever to any of Bishop Chase's episcopal acts; but simply to his embarking on a financial agency, to which a presbyter, deacon, or layman would have been officially as competent, and involving the general question of the expediency and propriety of placing our institutions before the British public as supplicants for its patronage and support. The history of the pamphlet is as follows:

Bishop Chase, then Bishop of Ohio, determined to go to England, and there solicit pecuniary aid for his diocese. He communicated his intention to his brother bishops, asking of each a letter approbatory of the measure. A majority of them, Bishops White, Hobart, Moore, Kemp, Croes, and Brownell, frankly communicated their opinions *adverse* to the scheme.

It was the first time that our Church was to become a petitioner for British bounty. Bishop White was deeply impressed with a sense of the impropriety of the proposed application, and had communicated his views to Bishop Chase in the following words: "At the time of organizing our Church, there was no sentiment more current with those concerned in the business, than the expediency of avoiding all application to a foreign source, except in the single act of obtaining the Episcopal Succession: a line of conduct towards our mother Church, not dictated by the want of affection or of respect, which we hoped to be cherished for her to the end of time, but because of the effect which might be produced on our civil interests in the United States."

In conformity with these views, and with the known wishes on the subject of Bishop White, and because of the interest which our whole Church and its institutions had in the precedent thus about to be set, the Standing Committee of the General Theological Seminary, and the Board of Directors of the Domestic and Foreign Missionary Society, passed resolutions conformable to the principles and views of the majority of the Bishops.

Bishop Chase went abroad, and about the same time Bishop Hobart embarked on his tour in Europe, for the benefit of his health.

After Bishop Hobart's departure, he was attacked, in no very courteous manner, by a pamphlet issued by the wardens and vestrymen of Christ Church, Cincinnati, acting as the friends and on the behalf of Bishop Chase. Bishop Onderdonk's pamphlet was written in defence of Bishop Hobart.

Where now, let the candid reader say, is the analogy between this and Bishop Chase's unprovoked assault on a brother bishop, which, if it has any meaning, can mean nothing less than the charging of that brother with ignorance, thoughtlessness, or dishonesty, in the discharge of the most solemn and awful of the duties and responsibilities of the episcopate. J. D. D.

For the Churchman.

Obituary.—Mrs. Ann Mollan.

I do not generally, Mr. Editor, like obituary notices, seeing in them so frequently, matters irrelevant or allusions altogether objectionable. But I cannot glance at the record of one death in your paper without offering a passing tribute to the spirit of departed worth. I allude to Mrs. ANN MOLLAN, who has gone down to the grave full of years. The sorrow of bereaved friends, deeply felt and ardently expressed, was a merited award to unaffected and active piety. The hand of Providence in times gone by, brought afflictions and bereavements, but in them she felt the chastening as the good alone can feel, and looked to her God with increased confidence. The appeal of the unfortunate never passed her unheeded; the claims of religion were ever paramount in her estimation; to the young, her cheerfulness gave religion a charm; to the middle aged, her uniform and unintrusive piety was an impressive ensample; and to the aged, her advice was ever valuable.

She has passed away! valued as a friend—inestimable as a wife—as a mother, unwearied in affection. May her memory tend more strongly to impress on the mind that important truth:—"the highway of the upright is to depart from evil: he that keepeth his way, preserveth his soul." F. M. H.

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* This, if report says true, has even been carried to the extent of a repudiation of promises and pledges.

THE CHURCHMAN.

New-York: Saturday, March 23, 1844.

THE OPINION FROM DOCTORS' COMMONS.

In our comments of March 9th, on the opinion of Messrs. Dodson and Jenner, we said that "the answer to the fourth question proceeds, with the exception of the last paragraph, on the assumption that heresy is proved against the candidate." It had been more accurate to say that the answer proceeds on the assumption that the charge preferred against the candidate is one which, if proved, would be a disqualification for orders. The same error occurs again where we say that the opinion "goes on the supposition of there being a disqualification which was capable of proof and which was proved;" instead of which we should have said, "goes on the supposition of there being an allegation which was capable of proof and which, if proved, was a disqualification for orders." The correction does not in the least affect the argument of the article in which it occurred, and leaves us entirely free to express the same concurrence as before, in the opinion of the English Canonists. The error was pointed out to us by a friend immediately after the publication of our comments, but was deemed of too little importance to be noticed; nor should we now recur to it but for an extract in the New York Express of March 18th, in which it is mentioned, and made the ground of preferring against us the charge of extracting a false sense from the opinion of the English Canonists, by practising "a skilful evolution," and "the adroitness of Hindoo jugglers."

The main object of our article of March 9th was to direct attention to the fact that the case raised at Doctors' Commons was a fiction, and one which was of a different kind from that which really occurred. In the real case, Drs. Smith and Anthon objected to the candidate that he held opinions which they considered to be contrary to our articles, and in too close alliance with Rome; and the question was whether the bishop was to be governed by his own sense of the candidate's fitness, his own view of the opinions which the Articles did or did not tolerate, or whether he was to be governed by the sense of two of his presbyters. With a full knowledge of all the opinions which the candidate held, and after a repeated investigation of all objections, the bishop determines that the candidate is fit; that his opinions, however extreme, however different in some particulars from his own, are yet not such as to exceed that liberty which our Church has been always understood to allow; and that he is therefore not at liberty to reject the candidate. The two presbyters, however, were not satisfied that the bishop should be governed by his own judgment in the case, and proceed to the ordination, but they wished him to defer to their judgment, and refrain from the ordination; and having failed to convince the bishop of their objections in private, they come forward in the Church at the very moment of the ordination, and interpose their "protest." Such was notoriously the state of the facts in the real case; and the opinion which we expressed at the time, we now repeat, that the "protest," made under the above circumstances, was "a disturbance of public worship; an act which in the technical language of ecclesiastical law, would come under the head of Church brawls." We do not repeat this language with any wish to irritate the feelings of others; but as the article in the Express talks of compelling the editor of the Churchman "to eat his own words," we wish to show that our opinion is entirely unchanged. We think that the "protest" at St. Stephen's was disgraceful to the clergymen who made it; and we believe that no true or candid statement of the candidate's opinions, which they could have made, would have averted from them the indignation of the Church and of the community at large.

But the case raised at Doctors' Commons is of an entirely different kind. It supposes the existence of heresy; that is, of a doctrine contrary to the fundamental faith, subversive of Christianity, and expressly forbidden by the Church. In the Churchman of July 15, we remarked that "if Dr. Smith, or any person present at St. Stephen's on the day of ordination, had risen in his place, and stated as a fact within his knowledge, that Mr. Carey had denied, either in word or writing, the Divinity of our Lord, or his Incarnation, the Resurrection, the General Judgment, or any fundamental verity of the Catholic Creed, this we should regard as a charge of *crime*, and one which would require the bishop—who is presumed to have been before ignorant of the charge—to stay the ordination until he should have time to investigate its truth." We were then arguing that heresy was a crime, and we adduced these plain examples for the better illustration of our position. Certainly we could have had no objection to add that if Dr. Smith or any person present at St. Stephen's on the day of ordination had risen in his place and stated as a fact within his own knowledge that Mr. Carey had advocated, either in word or writing, the doctrine that CHRIST is corporally present in the Eucharist; that Christians are bound to offer divine worship to the saints and to images, and to address their prayers to them; that those who die in a state of impenitence may be saved after death by means of purgatory, and with the help of masses; that the Pope of Rome is by divine right the sole vicar of CHRIST on earth, and that all bishops and other Christians owe him obedience, this we should regard as a charge of *Romish heresy*, and one which would require the bishop—who is presumed to have been before ignorant of the charge—to stay the ordination until he should have time to investigate its truth.

But the candidate at St. Stephen's did not hold any one of the above errors, nor any other Romish heresy; nor heresy of any description; and therefore we say that the case raised at Doctors' Commons is a fiction; a case which has never occurred, and to which we have never before had occasion to speak.

In what we have just said we have admitted that if the candidate had held and abetted heresy, it would have been competent for Dr. Smith or any other man to rise in church and object to his ordination. We have, however, thus far, presumed the bishop to have been previously ignorant of the fact. Now let us go a step farther, and suppose that the bishop has been previously apprised of the fact, and that he chose to ordain notwithstanding; does this take away the right of a public statement? This is plainly only a continuance of the same fiction; it supposes a case which has never, to our knowledge occurred, and one to which nothing that we have before written can be understood to apply. For if the candidate did not hold heresy, how could the bishop be apprised of the fact? The impediment, *if* it exist, say the English doctors, ought to be publicly stated, notwithstanding it has been previously stated to the bishop in private. But what if it do not exist? What if the previous communications to the bishop were not the statement of the fact that the candidate held Romish heresy, but the empty declaration that he held opinions which were, in the judgment of Drs. Smith and Anthon, contrary to the Articles, and approximations to Romanism. It is really too much that in getting up the case for Doctors' Commons, the two American Presbyters, or whoever acted for them, should assume as granted the very fact on which the opinion is based; and that too a fact which they knew to be false, and which neither at the ordination nor at any time previous, they had dared to affirm.

We have thus far supposed that the fact of Romish heresy existed; that the two presbyters had mentioned it privately to the bishop; and that the bishop, notwithstanding, chose to ordain; let us now proceed a step farther, and suppose that the two presbyters renew their statement of the fact in public; ought the bishop, in this case, to stay the ordination? This is still a continuance of the same fiction; a feigned case, which has never occurred, and the thought of which is almost too extravagant to be entertained. Still if the fact of heresy existed; if the proofs if it were clear; if they had been privately submitted to the bishop, and he were madman enough to disregard them, and proceed to the ordination in the teeth of them, and if the fact is again publicly alleged at the time of ordination, why then, for aught that we have said or had occasion to say, the bishop is bound to stay an ordination which he ought never to have contemplated, and for the celebration of which he could be canonically deposed.

We cannot but regard this fiction invented for Doctors' Commons, and the publication of it as applicable to the ordination at St. Stephen's, as the grossest insult ever offered to the American Church. The two canonists to whom the feigned case was referred, would never, we are persuaded, have justified two presbyters in publicly objecting to an ordination on the ground that the bishop was not governed by *their* construction of the articles; such a decision would open the door to the most abominable radicalism; and the opinion which they have given would never have been obtained but for the introduction of the word *heresy*, which has in ecclesiastical courts a definite meaning very different from its popular acceptation. But where is the proof that the candidate ordained at St. Stephen's was guilty of heresy? We do not see how such a fact could be proved, except by the confession of the candidate or by testimony against him. The candidate at St. Stephen's had abjured all and every heresy, and not a particle of testimony was brought or pretended that he had ever said or written any thing belying his profession. All that can be said, all that was said against him is that he held opinions which two presbyters thought to be contrary to the articles, and savoring of Popery; and which by their own coloring and representations they led the public to believe were Popery. But not a single Romish heresy did they prove against the candidate; not one did they even allege against him in their statements to the Bishop; we mean the statements published in their pamphlet, which are all that we know any thing about, and we presume all that were made. Since the new turn given to the matter by the fiction at Doctors' Commons, we have read these statements again and again and we cannot find that a single Romish heresy was even alleged, and in neither of them does the word occur. That of Dr. Anthon is couched in the most general terms, and purports to be no more than the "solemn protest" of a presbyter against his bishop's admitting a candidate to the diaconate; and that simply because he, Dr. Anthon, is "fully and firmly persuaded that Mr. Carey with his present avowed sentiments, ought not to be admitted to the ministry of the Protestant Episcopal Church." Dr. Smith enters into specifications; and what are they? Does he pretend that the candidate held the error of the corporal presence? that he believed the wicked could be saved by purgatory? that the cup ought to be withheld from the laity? that the Apocryphal books are divine authority for proof of doctrine? Not one of these errors nor any other that can with a semblance of truth be called a Romish heresy does Dr. Smith allege. But on the contrary what he does allege, shows that the candidate held, in every instance, the very reverse of the Romish heresy; that he believed in the real or spiritual and not in the corporal or carnal presence; in the growth of the faithful in grace during the intermediate state, and not in the salvation of the wicked by purgatory; that he grieved at the cup being withheld from the laity in the Church of Rome, and that he did not believe the Apocryphal books to be authority for doctrine. Where then was the Romish heresy? Dr. Smith does not name it, and his whole statement, like that of his brother, Dr. Anthon, is no more than his "solemn protest" against his bishop's ordaining a man whose opinions he, Dr. Smith, thought to be Papistical in their tendency. The truth is that neither of these presbyters at the time of the ordination did, or could, name any one Romish heresy which Mr. Carey held; and it was only after their disorderly protest had exposed them to the indignation of the Church, that they insinuated Romish heresy in their most disingenuous "Statement" to the public; and it was only after a public hostile to the Church had echoed its approval that they obtained from Doctors' Commons an opinion founded on a phantom of their own creation.

It is not from any special importance that we attach to the English opinion that we have reverted to the subject, but it is because the definite ground taken by the two presbyters in this new movement shows the original weakness of their cause, and the length to which they have been driven, step by step, to maintain themselves in a false position. The very attempt to bring the opinions of the doctors of an English Court against the bishop and the Church of this diocese for the alleged ordination of a confessed *Romish heretic*, throws no little light on the temper of the whole proceedings. For ourselves we needed not this illustration. We have been eye-witnesses of the whole matter from the beginning; we have seen its hidden spring, and marked the flow of its bitter and turbid waters; we know that the whole ado about popery has begun in nothing and will end in nothing; and we have had from the first, increasing at each successive step, all the evidence which the nature of the case allows, that the only "issue" which has been made is that which is manifested in a thousand forms, and involved in most or all of the questions which have agitated our Church and country; the issue, namely, between order and radicalism, between the law of God and the self-will of man; between the spirit of CHRIST, and the temper of the unsanctified heart.

P. S. Since the above was in type, we have been favored with the following extract from the Utica Daily Gazette, which, we are pleased to see, sustains us in the view which we have taken.

Mr Editor,—As you have gratified "a Subscriber" by inserting the "opinion from England" in relation to "the Ordination held in St. Stephen's" Church in the city of New York, it is presumed you will readily admit the following remarks, from which the friends of Bishop Onderdonk will see that the opinion of the learned Civilians, of "Doctors' Commons" is quite as strong in support of his course as it is in favor of the Reverend Protesters.

The answer to the *first* interrogatory does not vary from the opinion very generally given on all hands. "The call is made," says one, "on all present, though not on clergymen *as such*, and any man lay or cleric, who knows of any 'impediment or notable crime' in the candidate, disqualifying him for ordination, is bound to state it." The two reverend protesters in this case being Doctors in Divinity and rectors of parishes, were not at St. Stephen's in the light of members of the congregation. They asserted no facts, and put the Bishop in possession of no information not before in his hands.

In the *second* answer, Dr. Dodson and Sir H. Jenner say that they consider Romish Heresy, "*if it exist*," as "an impediment." The truth of the existence of such heresy must depend upon evidence. In the case under consideration the fact of such existence, after laborious investigation was denied by a large majority of special examiners—so that the *if* of the learned English Civilians, in this answer, is on the side of the Bishop of New York.

The *third* answer will not be questioned by any body; but the question leading to it conveys the idea that the communication made to Chancellor Dealtry represented that Bishop Onderdonk had received merely private information of a suspicion or belief that the candidate entertained Romish errors; whereas the whole matter had been most solemnly investigated and adjudicated by men as learned and as pious as the Protesters. The question here put to the English Doctors of Law supposes a case which has never, in the writer's knowledge, existed in this country. No candidate can reach his ordination through a *private* channel. The canonical course for him to pursue is to all intents and purposes a public one.

The *fourth* and last answer is peculiarly unfortunate for the gentlemen who ask the "opinion." They are here met with an uncomfortable "*if*." "Roman Heresy," in the opinion of Dr. Dodson and Sir H. Jenner—and in the opinion of every Churchman—would be an impediment to ordination "*if the same be proved*" say the learned Civilians. Now what is the fact in the case? The candidate in question did openly and solemnly declare his reception of the Holy Scriptures, together with the Liturgy and articles of the Church. Such an act could never take place with one who held "Romish heresy;" especially when, as in the instance before us, the individual was admitted by all to be of most unimpeached and unimpeachable piety and morals.

The concluding paragraph of the last answer must, in every candid mind, entirely sustain the course pursued by the Bishop of New York. The learned Doctors say:

"*The Bishop must, however, be allowed to exercise his discretion as to the effect of the alleged impediment, and unless it is of a serious nature, we see nothing to prevent his proceeding with the ordination.*"

To one, at least, it does seem very difficult to find much in this great "opinion from England," clogged as it is with "*ifs*" and "*unless*"—to sustain the reverend Protesters, in what will one day be found to be as unreasonable as it is uncharitable.

FIAT JUSTITIA.

South Carolina Convention.

On Tuesday a lay discussion took place on the admission, or refusal of non-communicants as sponsors in baptism. The motion of the Rev. Mr. Converse, which declared it to be the duty of every Episcopal Church to receive non-communicants as sponsors, was finally laid on the table by an unanimous vote. The following day being Ash Wednesday, the Convention adjourned to Thursday morning, on which day, after sundry business had been transacted, Mr. McCready, the lay delegate from St. Philip's Church, moved the following resolutions, stating, at the same time, that he did not mean to discuss them, but wished them to lie on the table until the next Convention.

"*Resolved*, That the Protestant Episcopal Church in the United States of America, is one and the same. In country, in Constitution, in her Common Council, and her General Canons, one and the same. In every State and Territory, in every district and city, in every part and portion of these United States, one and the same.

"*Resolved*, That the Protestant Episcopal Church in the United States of America, is one and the same in these more essential unities. She is one and the same in her Articles of Religion, in her canon of Scripture, in her solemn Liturgy; one and the same in her creeds, in her ministry, in her Sacraments; one and the same by a common obedience to a common Master, by a common allegiance to a common Lord and Sovereign, by a common faith in a common Saviour and Redeemer; one and the same as a living body, whose life flows from, and depends upon its connection with, a common Head in heaven.

"*Resolved*, That while this oneness and sameness shall endure, there must of necessity exist a common perception of danger from without, a common sensation of decay, disease, and suffering within, a common sympathy throughout all her frame and members.

"*Resolved*, That while each Diocese of the Church is wholly independent of every other, and may, in all things indifferent, guide and govern itself by its own law, its own discretion, its own will, and is bound even to its union in General Convention only by its own consent, yet whenever the action of any Diocese touches or affects any of these unities, by the very law of life and union, it must be felt in every other Diocese; and where such action shall touch and affect any of the more essential unities of the Church, the representatives of the Church in any other Diocese, may of right consider, and of duty may be bound to express an opinion upon such action.

"*Resolved*, That as the ministry is one of the essential unities of the Church, this Convention may, for the safety of the Church at large, and this Diocese in particular, according to its own wisdom and discretion, entertain the consideration of every thing which may endanger or injuriously affect its integrity or purity, without the just charge of officious intermeddling with the affairs of other Dioceses, and without suspicion of impairing or questioning the undoubted right of the Episcopal office.

"*Resolved*, That the subscription of creed and engagements to conform to the Articles of our Church, is required of candidates for Orders by the constitution of the Church, and by no other authority, and whatever concerns such subscription is clearly within the province of every Diocesan Convention to inquire into, as part of the constitution of the Church.

"*Resolved*, That the subscription required of all candidates for Orders, by the 7th Article of our Constitution, was intended by our Church as a preservation for our distinctive doctrines, and is wholly inconsistent with the subscription of the distinctive doctrines of any other Church or denomination of Christians whatever."

Upon the resolutions being read, the Bishop refused to receive them, and upon the rule of order, relating to the subject, being read, he stated, that as it was always in order to read the Bishop's Address, he would read it at that time, which he accordingly did. As it will be published shortly, we make no other remarks respecting it, than that it was listened to with great silence and deference, though it certainly did not strike us as pacific, either in tone or expression. At its close, Dr. Hanckel moved an adjournment, upon which the vote was taken and lost. Mr. McCready rose, and with much feeling of the kindest and most deferential character, stated that he felt it an imperative duty to insist upon the resolutions being disposed of by the Convention, and not by the chair. The Bishop persisted in his purpose not to receive the resolutions, but upon the demand being made, he put the question, "Will the Convention receive these resolutions?" which was decided in the affirmative by a large majority. He then left the chair, having called the Rev. Dr. Hanckel, the President of the Standing Committee, to take it, who did so, and put the question upon the motion to lay the resolutions on the table, for subsequent consideration, which was carried. The Bishop then resumed the chair, and the business of the Convention proceeded.—*Episcopal Protestant.*

The above resolutions of Mr. M'Cready are of a very different character from those previously offered by Mr. Memminger, and which Bishop Gadsden, with the support of the Convention, refused to put. The latter expressly censured the ordination of Mr. Carey, and the censure of the official act of the bishop of one diocese by the Convention of another, was justly held, and by Bishop Gadsden pronounced to be "unconstitutional and disorganizing." The resolutions of Mr. M'Cready, on the other hand, are a harmless string of lunar abstractions, the words of which merely serve to make inanition palpable. The secret aim of them is the same as Mr. Memminger's, and therefore Bishop Gadsden acted in frank consistency in refusing to put them, while their freedom from the objection that lay against Mr. Memminger's makes their reception by the Convention matter neither of surprise nor regret.

It is to us matter of painful surprise that any South Carolina Churchmen should be found to abet measures which for *principle* are the same with abolitionism, and which in this diocese have received about the same amount and kind of support which is extended to that delusion. Indeed, Mr. M'Cready's resolutions, assuming a fact which has no existence, and wrapping a disorganizing project in a cover of airy and high-sounding abstractions, are a model for the sinister operations of some frothy abolitionist in a State Legislature. Such an incendiary has only to assume that the civil or political liberty which is a matter of human regulation, is the same with that moral liberty and power of self-government which is the inherent and inalienable right of man and common alike to the master and the slave, and then he would easily swell out to the full dimensions of Mr. M'Cready's grandeur. Thus:

Resolved, That the United States of America are one and the same. In country and constitution, and in their congress and their general laws, one and the same. In every state and territory, in every district and city—in every part and portion, these United States are one and the same.

Resolved, That these United States are one and the same in these more essential unities. They are one and the same in their principles of truth and justice; in the decisions of their supreme judiciary; in their solemn Declaration of Independence; one and the same in their laws, their President, their Cabinet; one and the same in a common obedience to a common compact; by a common allegiance to their own sovereignty; by a common faith in their own sufficiency for self-government; one and the same as a living body, whose life flows from and depends upon the diffusion of the heart's blood to all the extremities.

Resolved, That while this oneness and sameness shall endure, there must of necessity exist, a common perception of danger from without, a common sensation of decay, disease and suffering from within, a common sympathy throughout all her frame and members.

Resolved, That while each State of the United States is wholly independent of every other, and may in all things indifferent guide and govern itself by its own law, its own discretion, its own will, and is bound to its union in the Federal compact, only by its own consent, yet whenever the action of any State touches or affects any of these unities, by the very law of life and union, it must be felt in every other State; and when such action shall touch and affect any of the more essential unities of the Federal compact, the Representatives of the union in any other State, may of right consider, and of duty may be bound to express an opinion upon such action.

Resolved, That as liberty is one of the essential unities of the Federal compact, this Legislature may, for the safety of the Union at large, and of this State in particular, according to its own wisdom and discretion, entertain the consideration of every thing which may endanger or injuriously affect its integrity or purity, without the just charge of officious intermeddling with the affairs of other States, and without the suspicion of impairing or questioning the undoubted right of the South to its peculiar institutions.

Resolved, That the adoption of the Constitution of the U. States was intended by the people as a preservative for our inherent and indefeasible rights, and is wholly inconsistent with subscription to the distinctive principles of any particular State, or any other nation of men whatever which denies these rights.

Resolved, That the preamble to the Constitution of the U. S. presupposes the inherent and indefeasible right of the people to govern themselves, and to secure for themselves the blessings of liberty; and that whatever concerns the extinction of such right is clearly within the province of every State Legislature to inquire into, inasmuch as it touches a fundamental principle of the Constitution of the United States.

New Edition of the Homilies.

EDWARD C. BIDDLE, No 6 South street, Philadelphia has published a new edition of the Homilies of the Church, in a style in which such a book ought to appear. The paper is good, the type large, the margin broad, the marginal references clearly given, while at the foot of each page are the various readings of the oldest and best editions. We hope that the clergy will be unremitting in their exertions to have a copy of this work placed in every family in the Church. Every family, as a matter of course, has a Bible and Prayer-book, and why not every family the Book of Homilies, which is next in authority for our Church? The more works we have in which we can all agree, the stronger and more manifest is our union. We have been much pleased to see among other recommendations prefixed to this edition of the Homilies, the very earnest ones of Bishops Chase, Hopkins, and M'Ilvaine, "as," (to quote the words of the last named dignitary,) "the Church's stern testimony against the corruptions of Romanism." Thank God, these bishops could not if they would, (and we trust they would not if they could,) prevent us from agreeing with them in the Bible, the Prayer-book, and the Homilies; and while we cheerfully echo their commendations of them as a good means to keep a Churchman's head from "turning over his shoulder to Rome, with longing eyes for her abominations," (Bishop Chase,) we are free to add here, (what we did not think it would be quite decorous to say in a recommendation intended to be circulated with the work,) that we also commend the Homilies for the high doctrine which they teach in regard to the sacraments, especially with reference to the gift of regeneration in baptism, and the Real Presence in the Eucharist; for their *judicious* inculcation of the efficacy of good works to wash away our sins, and to reconcile us to God; for their recognition of the inspiration of the Apocrypha; and above all, for their tendency to check and destroy that vile Antinomian temper which has, to an alarming extent leavened the Church of England and our own Church; which has infected our pulpits, and been systematized in much of our popular teaching; and the fruits of which are seen in the decay of sober and substantial piety, in the growth of misrule and fanaticism, in the threatened dissolution of our spiritual and political relations, and in the readiness of too many of us—bishops, priests, and laymen—to countenance and abet every disorderly and disorganizing procedure which is meant to propitiate the favor of the world.

Appended to this edition of the Homilies are the Constitution and Canons of the Church of England, and the Constitution and Canons of our own Church. The former, from its having never before been published in this country, greatly enhances the value of Mr. Biddle's edition.

WHAT IS CHRISTIANITY? *By* THOMAS VOWLER SHORT, *Bishop of Soder and Man.* New York: Stanford & Swords, 139 Broadway. Philadelphia: George S. Appleton, 146 Chesnut street.

Though the design and performance of this work are not a little disproportioned to its title, yet is it a pleasant production and, on the whole, of excellent temper and tendency.

REV. DR. MILNOR.—We are gratified to learn that this venerable brother has so far recovered from his late severe and protracted illness, as to be able to preach in his Church last Sunday morning.

While Churchmen of the East are called upon to contribute to our Western and Southern Missions, it is highly gratifying to see in the liberal contributions made to the treasury in that quarter, unequivocal evidence that they appreciate these missions—have confidence in them—and do what they can to sustain them. The congregation of Christ Church, Mobile, after an appeal, without previous notice by the Secretary and General Agent, gave nearly $700, thus confirming the noble testimony of their rector, the Rev. Mr. Lewis, that in his ministry of ten years among them, he had never appealed to them for Christ and his Church in vain.—*Communicated.*

Radicalism and its Remedy.

'PORTER ON COME-OUT-ISM.—Three lectures delivered at Lynn Common Methodist Episcopal Church, by Rev. J. Porter, have been issued by Reid and Rand, up stairs of No. 1 Cornhill. The facts disclosed in these discourses are appalling. They prove this new *ism* to be not only a farrago of ridiculous absurdities, but a fearful combination of blasphemy and infidelity. We are sure our readers will not say we speak too strongly when they have read the pamphlet. Never was there a period in which radicalism of every kind was more rife in New England than at present. The friends of order and religion are summoned to meet the crisis; how they can best do it is a problem hard to be solved. Evidently the public mind has been overwrought by agitation: sobriety and tranquillity alone can restore it; but before you can bring it to this state, you must convince it of present aberrations. These pamphlets ought to be circulated all over New England, a startling admonition to all yet undeluded.'

We take the above from Zion's Herald, the Methodist paper of this city. As the remarks contain some wholesome truths, we make them the ground of an article on the same subject. The 'Come-out-ism' here spoken of, has reference to the movements of those who, in their blind zeal in pursuit of certain moral reform objects have run so far ahead of the Churches with which they are connected, as to find their ecclesiastical relations rather a hindrance than a help to them in their headlong career; and so, to free themselves from restraint, they turn and denounce the Church as too corrupt to be reformed, and come out from it as from an unclean thing. The number of such persons who are leaving some of the denominations is rapidly increasing. Our Methodist brethren have been sorely afflicted by them.—*Christian Witness.*

Why particularize our "Methodist brethren?" Have not we too been "sorely afflicted" with the spirit of "Come-out-ism?" Are there none among us who in their blind zeal against popery have run so far ahead of their Church, as to find canonical subjection to their bishop rather a hindrance than a help to them in their headlong career, and so turn and denounce both Bishop and Church?

Clerical Change.

The Rev. Horace Hill, Jr. has removed into the Diocese of Connecticut, and accepted the call to the rectorship of Christ Church, Middletown. He desires his letters and papers directed accordingly.

CONFIRMATION. Bishop Onderdonk's appointments for confirmation in this city have been altered by a postponement of that for *St. Jude's Church.*

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

To Correspondents.

"G. B." is received, and will appear in our next.

Preparatory Education of Candidates.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

JOHN M'VICKAR,
Chairman of Ed. Com., 8 College Green.

Died.

In Morristown, N. J., on the 5th instant, GEORGE EDWARD, youngest child of the Rev. William Staunton, aged 2 years and 9 days.

Calendar.

MARCH.

24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

APRIL.

1. Monday before Easter.
2. Tuesday before Easter.
3. Wednesday before Easter.
4. Thursday before Easter.
5. GOOD FRIDAY.
6. Easter-Even.
7. EASTER-DAY.
8. Monday in Easter-Week.
9. Tuesday in Easter-Week.
14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

Diocesan Record.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.
Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.
First Sunday after Easter, April 14, St. Mark's Church.
Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.* Evening, St. Jude's Church, New York.

Notices.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, March 24.—Sermon by Rev. J. M. Forbes, "*On the Oblation in the Eucharist.*"

ST. CLEMENT'S CHURCH, Sunday evening, March 24. Sermon by Rev. Dr. Seabury.

LECTURES TO YOUNG PERSONS IN THE MISSION CHURCH OF THE HOLY EVANGELISTS.—The Reverend James Millett will preach the 16th of a Course of Sermons in this church next Sunday evening, March 24th.

The Right Rev. Bishop Onderdonk will deliver the last of the course on Sunday evening, March 31st.

Services to commence at 7½ o'clock. Mar. 23.

☞ The Rev. BENJAMIN C. CUTLER, D. D., will deliver a sermon to the Young, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets, Sunday evening next, on "the Shipwreck of the Sheffield." Services to commence at half past 7 o'clock. March 23.

CHURCH OF THE REDEMPTION, Sixth street, rear Second Avenue. This church will be opened for divine service on Sunday Evenings, during Lent, and a course of Sermons be preached suited to that season.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
March 23, 1844. 72 Murray street.

ALL SAINTS' CHURCH.—There will be divine service in this church every Sunday Evening during Lent, to commence at half past seven o'clock. Feb. 24—6t

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. March 23, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
March 23, 1844. 296 East Broadway.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. March 23, 1844.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 13th inst., has received the following contributions:

From St James's ch, Zanesville, Ohio, Rev W A Smallwood, rector, half, $10; from St Michael's ch, Bristol, R I, Rev J W Cooke, rector, monthly unappropriated offerings, half, $41 49; thankofferings, half, $9 81; Western missions, $10; domestic, $1; S S Christmas offerings, half, $16 62; missionary box for the West, $3 50—total, $82 52; R H Randolph, Esq, Yazoo City, Miss, per James A Sparks, Esq, $10; collection in Christ ch, Mobile, Ala, on Sunday, March 3, per George Cleaveland, jr, Esq, $663 73; from Jersey City, $2; a Churchman, per the editor of the Banner of the Cross, by E Wilcox, Esq, R A in Phil, $100; W A G, Pittsfield, Ill, $2; Col Childs, U S A, Fort Johnston, N C, half, $5; Christ ch, Pensacola, Florida, per Rev F F Peake, rector, by James A Sparks, Esq, $20; offerings of St James's ch, Derby, Conn, Rev W B Ashley, rector, of which $10 is for Illinois, $32 75; S S of St Andrew's ch, Walden, Orange co, N Y, $2; D N Robinson, Esq, $1; Miss A Fleming, $1—both of Brownville, Pa, per Rev L N Freeman; St Michael's ch, Naugatuck, Conn, Rev Oliver Hopson, rector, $8. Total, $960.

THOMAS N. STANFORD, Treasurer,
March 20, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 13th inst, has received the following sums:

From Quin collection, St James's ch, Zanesville, O, per Rev W A Smallwood, rector, half, $10; Christ ch, Hartford, Ct, Rev George Burgess, rector, monthly collections, $67 12; for Africa, 38 cts—$67 50; Lent offerings, ladies of St James's ch, Wilmington, N C, $10; St Paul's ch, Cincinnati, O, $9; do, for Africa, $1—$10; St Michael's ch, Bristol, R I, Rev J W Cooke, rector, monthly offerings, half, $41 49; do, do, special, $5; do, thankoffering, half, $9 81; do, do, to complete 2d annual payment for education of Rachel Maynard, Africa, $10; S school Christmas offering, half, $16 62; do, for education of John Bristed and Martha D Coggeshall, Africa, $20; do, do, infant school, for same, $5; Rev J W Cooke, rector, for house for Dr Boone, China, $50; do, do, Marriage fees, for China, $25; do, do, general, $72 21; do, Rev J Bristed, $50; do, J De Wolf Perry, 3d annual payment, for Thomas Fales, Africa, $20; Miss N B Perry, 3d annual payment, for Nancy Bradford, Africa, $20—$345 13; through Rev Dr Savage, for Africa, J P Ingle, Esq, Washington, for the press, $10; Miss Mary Smith, for do, $6 15; Mr Dayton, for do, $5; several friends, by Mr Stringfellow, for do, $29; Mrs William Stiles, Savannah, Geo, for do, $10; Rock Creek ch, D C, for do, $12 60; Mrs Wiltberger, for do, $6 56; Alexandria, D C, Miss Mary Dobson of Howard, $1 68; Theological Seminary, $27 75; a lady, sale of gentlemen's socks, $6; children of Rev Mr Pendleton, 19 cts; Miss Virginia Fairfax, 18 cts; African Missionary Society, Mr Wilmer's school, $6; Miss Sally Lee, $2; St Paul's, Mrs Dr Fairfax, $10; Mr John Butcher, $5; Fredericksburg, Va, Mrs Lucy Minor, $10; Gorchland co, several ladies, by Rev R H Wilmer, $20; Norfolk, Va, the Misses Hubbard, $20; Mrs J S Milson, $4 31; Rev B M Miller, $5; St Paul's ch S S, $5; Portsmouth, Trinity ch, $24; Washington, D C, children of J P Ingle, for education of Wm Hodge, Africa, $1 25; Alexandria, D C, a few friends, for education of W H Wilmer, 3d and last payment, $20; Misses Elizabeth and Catharine Thomson, for education of Mary Lippitt, Africa, $6; Norfolk, Va, Mrs M H Lamb, for education of George Lamb, Africa, $20; Gorchland co, a few ladies, for education of R H Wilmer, Africa, $20; Norfolk, Mrs Julianna M Steed, for education of Geo Carraway, Africa, 5th annual payment, $20—$313 67; family mite box, N Y, $2 57; through E Wilcox, Esq, R A, Phil, from Ch of the Epiphany, Phil, for China, per Z Locke, treasurer, $250; Christ ch, N Y, per Rev Dr Lyell, rector, $16 50; S W Paine, Troy, Penn, for Rev J Payne's station, Africa, $10; Christ ch, Norfolk, Va, $175; S school of said ch, for education of Thomas L Robertson, Africa, $25—$200. Total, $1,235 37.

J. SMYTH ROGERS, Treasurer,
New York, March 20, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs S, by Mr Stanford, a donation, $2; Leeds parish, Fauquier co, Va, $5 35; Henry Laight, Esq, annual, $5. Total amount, $12 35.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 20, 1844.

GEN. PROT. EPIS. S. S. UNION.—The treasurer acknowledges the receipt of $10, from a member of Christ ch, Poughkeepsie, by the hands of the Rev H Wheaton, a donation to the funds of the Union.

JOHN W. MITCHELL,
Treasurer G. P. E. S. S. Union.
New York, March 20, 1844.

ST MARK'S CHURCH, WILLIAMSBURGH.—The rector of St. Mark's Church, Williamsburgh, gratefully acknowledges the receipt of the following donations in aid of said church:

From Grace ch, New York, per Rev T H Taylor, D D, rector, $20; Dr Ostrander, $3; Mr Batting, $3; by the hands of Rev L Van Bokkelin, of College Point, the following, viz: Rev W A Muhlenberg, D D, $10; Robert B Carter, Esq, $5; Mrs L M Hoffman, $5; Ladies' Missionary Society of St John's Chapel, New York, $25; collection in chapel of St Paul's College, $25; Rev L Van Bokkelin, $10. Total, $106.

Williamsburgh, March 15, 1844.

SECOND FRENCH CONGREGATION.—The Treasurer acknowledges the receipt of the sum of $10, contributed by the children of St Stephen's Church Sunday school, through Mr Gibbs, treasurer.

Donations and subscriptions thankfully received by
L. PILLIVUYT, Treasurer,
March 20, 1844. 81 William street.

A YOUNG GENTLEMAN, who is a Candidate for Holy Orders, now engaged in teaching the Latin and Greek Languages not far from New York city, but so busily engaged that he has no time to pursue his theological studies, is exceedingly desirous to make such a change in his situation as will allow him the opportunity of advancing in these studies, while he is at the same time engaged in performing his duties as an Instructor. A situation as Private Tutor, or as a Teacher in some institution connected with the Church, under these circumstances, even with a moderate salary would be acceptable. Apply at

STANFORD & SWORDS,
March 23, 1844.—1t$ 139 Broadway.

ORGAN MANUFACTORY,
Anthony Street, New York.

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

TO LET.

PEW No. 6, side aisle, in St. George's Church.—Inquire of Mrs. MABEE, No. 46 MacDougal street, March 23—3t$

STANDARD ENGLISH THEOLOGICAL WORKS.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy, Students, and the Laity to the following list, comprising a part of their choice stock of English Theological Works:—

Bishop Andrews' Sermons. 5 vols. 8vo. $14.
Archbishop Bramhall's Works. New edition now publishing. (2 vols. ready) $6.
Bishop Berkeley's Works. 1 vol. 8vo. $2 50.
Do. do. 2 vols. Edited by Wright. $4 50.
Bishop Beveridge's Works. New edition now publishing. (3 vols. ready) $3 25 each.
Dr. Thomas Fuller's Works. 8 vols. 8vo. $21.
Rev. Joseph Bingham's Complete Works, with all the Quotations. 9 vols. 8vo. $33.
Bishop Bull's Works. 8 vols. 8vo. $22.
Dr. Isaac Barrow's Complete Works. 8 vols. 8vo. $24.
Do. do. do. Cheap edit. 3 vols. 8vo. $6 50.
Dr. Edward Burton's Complete Works. 5 v. 8vo. $16.
Bishop Butler's Complete Works. 1 vol. 8vo. $2 50.
Do. do. do. 12mo. $1 50.
Richard Baxter's Practical Works, with Introductory Essay. 4 vols. imp. 8vo. $20.
Jeremy Collier's Ecclesiastical History of England, with copious notes. 9 vols. 8vo. $25.
Dr. Wm. Cave's Works, edit. by Carey. 5 v. 8vo. $11.
Dean Comber's Complete Works. 7 vols. 8vo. $14.
W. Chillingworth's, M. A., Complete Works. 1 vol. 8vo. $3.
Archbishop Cranmer's Complete Works. 4 v. 8vo. $14.
Dean Graves's Complete Works, edited by his Son. 4 vols. 8vo. $13.
Bishop Hall's Complete Works. 12 vols. 8vo. $38.
Bishop Horseley's Complete Works. 8 vols. 8vo. $24.
Bishop Hurd's Complete Works. 8 vols. 8vo. $14.
Bishop Horne's Complete Works 4 vols. 8vo. $14.
Bishop Hopkins's Complete Works. 1 vol. imp. 8vo. $4 50.
Richard Hooker's Complete Works. 2 vols. 8vo. $4 50.
Do. do. do. edited by Keble. 3 vols. 8vo. $10.
Dr. Matthew Hale's Practical Discourses on the Liturgy. 4 vols. 8vo. $12.
Rev. W. Jones's (of Nayland) Complete Works. 6 vols 8vo. $14.
Rev. Charles Leslie's Complete Works. 7 vols. 8vo. $18.
Archbishop Leighton's Complete Works. 1 v. 8vo. $2.
Do. do. with Life by Pearson. 2v. 8vo. $5 50.
Bishop Lowth,s Works, 3 vols. 8vo. $5.
Bishop Mant's History of the Church of Ireland. 2v $12.
W. Palmer's, M.A., Origines Liturgicæ. 2 v. 8vo. $4 50
Bishop Stillingfleet's Origines Sacra, 2 vols. 8vo. $5.
Bishop Jeremy Taylor's Works, 3 vols. $18.
Bishop Reynolds's Complete Works, 6 vols. 8vo. 15.
Dr. John Scott's Complete Works, 6 vols. 8vo. $16.
Archbishop Sharpe's Complete Works, 5 vols. 8vo. $14
Bishop Saunderson's Sermons, Complete, 2 v. 8vo. $5.
Bishop's Sherlock's Complete Works, 5 vols. 8vo. $7.
Archbishop Tillotson's Complete Works, 10v. 8vo. $18.
Bishop Van Mildert's Complete Works, 6 v. 8vo. $18.
Bishop Warburton's Complete Works, 13 v. 8vo. $28.
Wall's History of Infant Baptism. 4 vols. 8vo. $12.
Patrick, Lowth, Whitby, Arnold and Lowman's Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha, with the Text at large. A new edition. 4 vols. imp. 8vo. $22.
Holy Bible, with Doyle and Mant's Commentary. A beautiful edition. 3 vols. imp. 8vo. $14.
Pool's Annotations on the Bible. New edition. 3 vols. imp. 8vo. $18.
Dr. Waterland's Complete Works. New edition. 6 v. 8vo. $20.
Dr. South's Sermons. New edition, 4 vols. 8vo. $10. Oxford edition, 5 vols. 8vo. $15.

Also, the beautiful Paris editions of

St. Augustini, Opera Omnia. Complete in 22 vols. imp. 8vo. $50.
St. Chrysostom Opera Omnia, Gr. et Lat. In 25 vols. imp. 8vo. $75. March 23.

THE BIBLE, WITH PATRICK, LOWTH AND WHITBY'S COMMENTARY.

THE HOLY BIBLE, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament; Bishop Lowth on the Prophets; Arnold on the Apocrypha; Whitby on the Gospels and Epistles; Lowman on the Revelations. In the previous editions of this work, the Annotations were printed without the Text, thus rendering it a mere book of reference for the study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.

TERMS.—The work will be printed from new type on good paper, and will be in every respect equal, if not superior to the English edition, and will be completed in Sixty numbers, at twenty-five cents each.

RECOMMENDATIONS.

"It gives me great pleasure to learn that the celebrated Commentary on the Holy Bible, of Patrick, Lowth and Whitby, is about to be published. It has long been justly held as a standard work of much more than ordinary value; and I cordially commend the enterprise to liberal and extensive patronage. I wish every candidate for holy orders in my diocese to study it carefully, and every clergyman thereof to have it as a constant book of reference."

BENJ. T. ONDERDONK,
Bishop of New York.

Philadelphia, Nov. 14th, 1843.

I am much gratified to learn that the valuable Commentary on the Holy Scriptures, of Patrick, Lowth and Whitby, is to be published in this city, and I cordially commend it to the patronage of the Episcopalians of Pennsylvania.

H. U. ONDERDONK,
Bishop of the Diocese of Pennsylvania.

New York, Nov. 18th, 1843.

I cordially concur in the above recommendation of the Rt. Rev. Bishop Onderdonk.

HENRY ANTHON,
Rector of St. Mark's Church, N. York.

I cheerfully concur in the above recommendation.

W. SUDDARDS,
Rector of Grace Church, Philadelphia.

Philadelphia, Nov. 24th, 1843.

I unite cordially in the opinions above expressed, of the value of the Commentary on the Holy Scriptures, by Patrick, Lowth and Whitby.

J. C. CLAY,
Rector of Swedes Church.

⁂ Nos. 1 to 4 now ready. Subscriptions received by the Publishers.

WILEY & PUTNAM,
March 23. 161 Broadway.

200 Broadway, March 16th.

D. APPLETON & CO. will immediately publish,

NOTES on the Episcopal Polity of the Holy Catholic Church, with some account of the developments of the Modern Religious Systems, by Thomas W. Marshall, B. A., of the Diocese of Salisbury, one elegant volume 12mo.

2. Sermons; preached at Clapham and Glasbury, by the Rev. Charles Bradley, A. M., one vol. 8vo.

3. The Christian Instructed in the Ways of the Gospel and the Church; in a series of Discourses by the Rev. I. A. Spencer, A. M., late Rector of St. James' Church, Goshen, N. Y., one elegant vol. 16mo.

D. A. & Co., have recently published—

1. Sermons; bearing on subjects of the day. By John Henry Newman, D D., one elegantly printed volume. $1 25.
2. The Sacred Order and Offices of Episcopacy asserted and maintained. By Rt. Rev. Jeremy Taylor, D. D., one elegantly printed volume. $1.
3. The Unity of the Church. By the Rev. H. E. Manning, A. M. One elegantly printed volume. $1.
4. Portrait of a Churchman. By the Rev. W. Gresley, A. M., from the Seventh English Edition. One elegantly printed volume, 75 cents.
5. The Rectory of Valehead; or the Records of a Holy Home. By the Rev. R. W. Evans, from the 12th English Edition. One elegant volume. 75 cents.
6. Tales of the Village. By the Rev. Frances E. Paget, A. M. Three elegant volumes. $1 75.
7. The Practical Christian, and Devout Penitent. By R. Sherlock, D. D., from the 7th English Edition. One elegant volume. $1.
8. Lyra Apostolica; from the fifth English edition. One elegant volume. 75 cents. March 16.

IN PRESS,
And will be published without delay,

THE DEFINITIONS OF FAITH and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

By JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
March 16.

ILLUSTRATED BOOK OF COMMON PRAYER.—The undersigned would inform such of his subscribers to the above work as have not yet called for their covers, that they may be had upon application at his office, where also orders for binding will be received and attended to.

HENRY M. ONDERDONK,
March 16. No. 4 John st., near Broadway.

EMMANUEL ON THE CROSS AND IN THE GARDEN. Just published by JOHN S. TAYLOR & Co., Publishers and Booksellers, 145 Nassau street, Emanuel on the Cross, and in the Garden. By the Rev. R. P. Buddicom. 1 vol. 12mo. price 75 cents.
March 9—3t

FOR SALE, pew No. 50, in St. John's Chapel, North aisle, and extending into the body of the Church. Price, $500.
Enquire at No. 83 Murray street. Feb. 3—tf

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. V.

THE EPISCOPACY.

That the Christian ministry is a Divine institution, that it is to be perpetuated even "unto the end of the world," and that its perpetuity has been manifested, and is hereafter to be secured, by a regular transmission of the authority given by Christ to his Apostles through a series of men, each receiving it from predecessors who had themselves been duly invested with it, are the points which have been examined in the preceding numbers.

What I now propose to discuss is the point of difference between those who hold consistently the real Presbyterian doctrine of the ministry, and those, on the other hand, who maintain the Episcopacy. By both the Apostolical succession is admitted to be of equal importance, and neither will allow *him* to be a minister, according to Christ's ordinance, who cannot produce a visible commission, authenticated by the "laying on of hands" of the successors of the Apostles.

The important inquiry, then, here to be raised is, who are the true successors of the Apostles. That the ministerial commission was first given by the great Head of the Church to the Apostles is a fact that will not be disputed. But it may be objected that these holy men could have no successors, because they were a peculiar order, appointed for special purposes, and endowed with special miraculous powers. Now if the commission were entrusted to them on account of their possessing these miraculous powers, and as being appointed to execute a special mission which terminated with themselves, then it follows that, as we have no record of a commission given to any others by Christ himself, there can have been no ministry at all, Divinely authorized, in the sense we contend for, since the Apostles' days.

Now that the Apostles were distinguished by a combination of gifts and graces, which never centred in any other order of men, there can be no doubt. But we contend that this richness of endowment did not constitute them Apostles, using this term as one of official designation. The Bishops of the present day are also Apostles,—the "sent" ones to the Churches.

Let it be observed, then, that the Apostles were distinguished from all other men in this single respect, that they received their commission from the great Head of the Church in person, and not by a delegated authority. This was the case with the eleven and with St. Paul.

But these men, if witnesses of the resurrection, and if endowed with miraculous gifts, enjoyed these privileges in common with others—Christ was seen after his resurrection by above "five hundred brethren at once," and that miraculous powers were conferred upon others besides the Apostles is very certain. I. Corinth., xii. 29, 30.

Again, the name and authority of Apostles were conferred upon Matthias and Barnabas, and Timothy and Epaphroditus.

Hence we infer that the Apostolical office consists, not in the being set apart by Christ in person, nor in being witnesses of the resurrection, nor in being endowed with miraculous powers, but in holding from Christ himself, or from those to whom he gave, with authority to transmit it, the ministerial commission; and hence the Apostolical office may exist in the present day as certainly as it did in the miraculous age of the Church. "The essential office of the Apostles, sent to subdue and establish, and rule, as ambassadors of Christ, must not be confounded with those extraordinary endowments, and all that striking array of miraculous powers with which they were furnished for their enterprise. Such endowments were needed for the first propagation of the Gospel. They have not been needed since. They have therefore ceased. But the essential commission of the Apostles, to which they were appended, has not ceased, nor can cease while the world lasts; for Christ has promised that he will be with that office to the end of the world." (Bishop McIlvaine on the Apostolical succession.)

Who, then, are they that now hold the office which Christ conferred upon the eleven and upon St. Paul—that ministry and Apostleship to which Matthias succeeded in the place of Judas, that authority to rule in the Church and "ordain elders" which was exercised by Timothy and Titus?

To decide this question satisfactorily another must first be settled. Does the ministry subsist in one order of men, invested with equal powers, and are all who are ordained, ordained to the Apostleship? Or are there three distinct orders in the ministry, some being Apostles, and some Bishops or presbyters, and some deacons? If the former statement be the true one, then Episcopacy as distinguished from Presbyterianism is a usurpation; introduced into the Church, however, no man can tell when, for history affords not the slightest evidence of the period or manner of its introduction. But if the latter be the true and original constitution of the ministry, then Bishops are successors of the Apostles, and when, three hundred years ago, in a portion of Christendom, it was resolved to reduce the threefold ministry into a ministry of one order, the Apostolical office in those communities was lost.

Now this question can be satisfactorily determined only by an appeal to Scripture and the testimony of antiquity. This appeal I design to make, and I hope to be able to satisfy some of my readers at least that a ministry of three distinct orders, the first alone possessing Apostolical authority to ordain elders to rule in the Church, and to transmit the commission to other Apostles, has always existed in the Church, and is an essential part of its constitution.

In favor of this, which for the present I will call our theory of the ministry, there are some general considerations which cannot be without some weight to an unprejudiced mind, and which I will state in what remains of this communication, wishing to devote an *entire* number to the direct scriptural argument in support of it.

Taking a survey of Christendom at the present day, it will be found that at the very least three quarters, and we might safely say more, of those who profess Christianity, are under a Church polity whose essential feature is this threefold ministry, and who adhere to it with the firmest conviction of its having belonged to them from time immemorial. With them the Bishops who rule over them are looked upon as the successors of the Apostles, and they doubt not that their authority is derived by an unbroken line of transmission from those Apostles.

Again, in every instance when bodies of Christians have been recently discovered, which had been before unknown or lost sight of for centuries, it is uniformly found that their Churches are established upon the principle of a threefold ministry, and they confidently believe in the regular and uninterrupted descent of their Bishops from the Apostles. Witness Buchanan's researches in India, and the Nestorian Christians.

Again, from the sixteenth century as far back as history can trace, every where and at all times the universal Church knew only of a threefold ministry and of Bishops ruling and ordaining, in dioceses more or less extended, as successors of the Apostles. The challenge was made nearly two centuries ago, and has never been answered.—"*We require you to find, during the first fifteen hundred years of Christianity, but one Church upon the face of the earth, that hath not been ordered by Episcopal Government.*"

Now how could a theory of the ministry become so universally prevalent if it were not founded in truth? How could a change so radical as that of converting a single order of men with equal powers into a threefold order, with distinct and subordinate powers, be introduced so early and so universally, and yet not the slightest trace be found to indicate the time and manner of its introduction?

This change—supposing for the sake of argument that its accomplishment was within the compass of things possible—must have been either with the consent of the Apostles or against it. If the first, their Episcopacy is still confessed to be Apostolical; but if not, then we must believe that it was erected throughout the world, under circumstances so strange and marvellous, that the establishment of Episcopacy upon the ruins of Presbytery would deserve to be ranked among the most extraordinary events which ever excited the astonishment of mankind.

"Such a revolution, one of the most extensive and important which are pretended to have taken place in any period of the history of the world, accomplished in hundreds of places at the same moment, and acquiesced in by thousands and ten thousands of men of every language and country, was effected amid a silence so deep and unnatural, that not only were the actors in it apparently unconscious of their own deed, but the whole world conspired together, ever after, to suppress the very memory of it, so that in all the voluminous records of Christian antiquity there is not so much as one passing allusion to it."—(Marshall.)[*]

In respect to the opposite theory, we know when and by whom, and how gradually, *that* gained its ascendancy. We know and can prove that those who did more than any others to effect this radical change in the doctrine of the ministry,—Calvin and Luther, Zuingle and Melancthon,—did not venture to repudiate the authority of Bishops; that they constantly professed their desire to continue in subjection to them; that they actually did so in many remarkable instances; that they justified their final separation only on the plea of invincible necessity; that their quarrel was solely about matters of *doctrine;* and that their idea of searching the Scriptures with the view of establishing the doctrine of ministerial parity was altogether an *afterthought.* They pleaded for their assumption of the Apostolical office an *extraordinary call,* and yet the only proof they could give of being in possession of this extraordinary call was their own assertion. But an extraordinary call must be attested in an extraordinary manner, by prophecy or the power of working miracles,—and to these they could not pretend.

These considerations I have not thrown out as arguments, upon the authorities of which the Episcopacy is to be established. That they are strong presumptions in its favor I think no candid inquirer for the truth will deny. I have adduced them to show that those who possess an ecclesiastical organization of such universal prevalence, of such venerable antiquity, one whose validity was first impugned after it had been in operation and unchallenged for fifteen centuries, are not compelled to go to the Scriptures or ancient writers to acertain whether *any* fundamental constitution has been Divinely appointed for the Church, and if so, what that constitution is. No, we have a more cheering and a more satisfactory task to perform—we have encouragement and support on every side, and we hear the voices of saints and martyrs, venerable fathers and holy confessors, who though dead yet speak to us, and with unanimous consent approve our faith—thus instructed and thus sustained, we go to the *Word* of God, assured that there we shall find set forth, if not in positive terms, yet by arguments easily understood and readily accepted by humble faith, the order of the Church of God.

"Ours is not the lot of exiles or wanderers in search of a country; we dwell at home, blessed be God! and have a goodly heritage; we have only to prove our claim to what we already possess. We have but to show that our holy forefathers were not all in error, nor the Church marred by her best, and wisest, and eldest born children; that God was graciously pleased to keep the promise which he vouchsafed to make; and that they were, in fulfilment of that promise, guided into all truth. And at this point we turn to the Scriptures."

JONA. M. WAINWRIGHT.

Monday, March 4th.

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[*] NOTES ON EPISCOPACY, an able work upon the question now so much discussed, placing some arguments if not in a new yet in a striking point of light, and offering some considerations deserving the serious attention of the religious world. At my suggestion the Messrs. Appleton have undertaken its publication. It is now in the press, and will appear in the course of ten days.

From the English Churchman.

The Art-Union Report for 1843.—Christian Art.

We have lately been favored with a sight of the set of etchings intended for the subscribers to the Art-Union for the ensuing year. They are by Selous, favorably known by his cartoon of Boadicea, and the subject of the series is the Pilgrim's Progress. Not inappropriately, as we think, they are after Reztsch's manner, a very palpable imitation indeed, which perhaps is more apparent as they are from the engraver, Henry Moses, who has executed the well-known German outlines. We can only speak of them as works of art; they are—which may be said of any set of twenty drawings—of degrees of merit, varying perhaps according to the interest of their subjects; on the whole, they are fine specimens of Selous' powers of accurate and severe drawing; and the spiritual and suggestive allegory, which they illustrate, seem to require the conventional hardness and reserved dignity of outline rather than a more finished engraving. If to some they may seem open to the charge of hardness and mannerism, such to our minds is not out of place in the Pilgrim's Progress, which, even in spite of Southey, always struck us as infected with sameness to a tedious degree. The real wonder about John Bunyan is, that with so little in his creed to inspire the higher faculties, he could so nobly and truthfully realize the unseen world. And yet his visions are icy cold: his spiritual kingdom is peopled rather with skeletons than shadows; we hear the rustling of an angel's wing, but we never see the robes of light. Giant Despair is a noble thought; but there lacks the power—shall we say it? the gift—to enchain our Christian sympathies. After we have, when possible, floundered through Bunyan's false divinity, the allegory itself, to say nothing of its length, against which our patience struggles sorely, scarcely suggests, perhaps from its very complexity, the one grand lesson of Victory over Temptation. It is in detached pictures, as the Pilgrim's Progress is usually read, that we can read Bunyan; and therefore we prefer the artist to the work which he illustrates.

Perhaps Selous has not given himself sufficient time for this series; there is a meagreness and shallowness about much of it which a little more thought might have remedied—the accessories of each scene are neither sufficient nor significant. Retzsch, especially in his older works, is very full; he will bear studying; he suggests musing and earnest meditation; a flower, a tree, a root, a distance, the arabesque pattern on a robe,—such matters ought to be full of mystical significance. Though here we own that the artist is unfortunate in his author; from one, whose profession shut him out from the richness and splendid variety of the Catholic ceremonial and symbolical system, what but crudeness can be expected? To make our meaning clear, here is a work professedly religious and didactic through the medium of the imagination, and yet Selous has not a single church or an allusion to sacramental life in all his drawings. Nor while faithful to his author have we a right to ask it of him. Yet we may feel this to be a blank; it is not that we complain of what we have, but we lack something, which would be inconsistent were it there. Nor again,—though this may be more reasonably charged to the artist,—does one of the subjects impress us with the tremendous truth of Satanic power which we gain from mediæval illuminations, or from even recent prints, infinitely below the present work in artistic skill. For example, there is one scene of fiends driving lost souls into the gulf of hell; it may be unlucky association, but it suggests more of a Walpurgis-nacht *diablerie* than the malice of "evil angels." It will not bear comparison with that tremendous conception of Boetius or Bolswert, (Laud's favorite book,) in Mr. Williams' Baptistery of the devils nailing down the bars of hell, and the lamentable wail, "*O si daretur hora,*" which will haunt through life. So, again, there is a scene of the seraphim in heaven, but it is thin and theatrical; we want "the thousand thousands," the infinite surge, the multitudinous immensity of the angels and the glorified before the sapphire throne. It is the Gospel and the Church which are wanting; it is not Christian enough.

We are much in need of a true Catholic school of art in England: there are already indications of its gradual formation, and we are now speaking with a view to suggest some thoughts to those who are, through grace, endeavoring to sanctify their talents to the service of Christ's Church; a nobler aim English artists cannot have: only let them be assured of this, that they will not receive the gift unless they seek it in the right way. The Church alone can give it; and if men hope to further God's glory by the religious use of the talents which He has bestowed upon them, they must give all to Him. They must lead pure lives; they must rely upon the Church's strength; they must study in the Church's school. They must not turn from a Venus to a Blessed Virgin, (this was the curse of Italian art;) they must not mix in the same portfolio the Mysteries of the Faith and Battle-pieces. In art, as in everything else, we are not permitted to serve God and Mammon. There is no truer exponent of a Church's state than its Christian art: the meretricious schools of Venice and Florence but too truly typify the corruptions of the Western Church; the utter failure of *all* English artists in sacred subjects is but the result of the Puritan spirit which has more or less checked and poisoned our Church's energies. We deprecate therefore the study of the great Italian schools; we must go further back: Cimabue and Giotto, and Van Eyek, and Fra Bartolomeo, and Francia and Rafaelle before he became sensualized, and Catholic frescoes and illuminations, and sculpture, especially monumental, and even the Greek school, and Albert Durer, must be among our models, and we do not despair of an English school which shall more than rival our German predecessors, Cornelius and Scheffer, and Steinler and Overbeck—many of whose works are much overrated. Nor do we in the least degree despair of this—to say nothing of the religious spirit of Eastlake and Herbert, and the late Mr. Hilton—all of whom are deficient, to our mind, in severity—and Severn: the recent exhibition of Cartoons makes us very hopeful, and we augur much, if they pursue the art in the *right way,* from—(though to select is invidious) Selous, Tenniel, Thomas, and others unknown to us by name.

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March 16—4t J. WINCHESTER, Publisher.

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Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

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A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. Jan. 27.

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Flemington, N. J., Feb. 26, 1844.

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The Churchman.

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